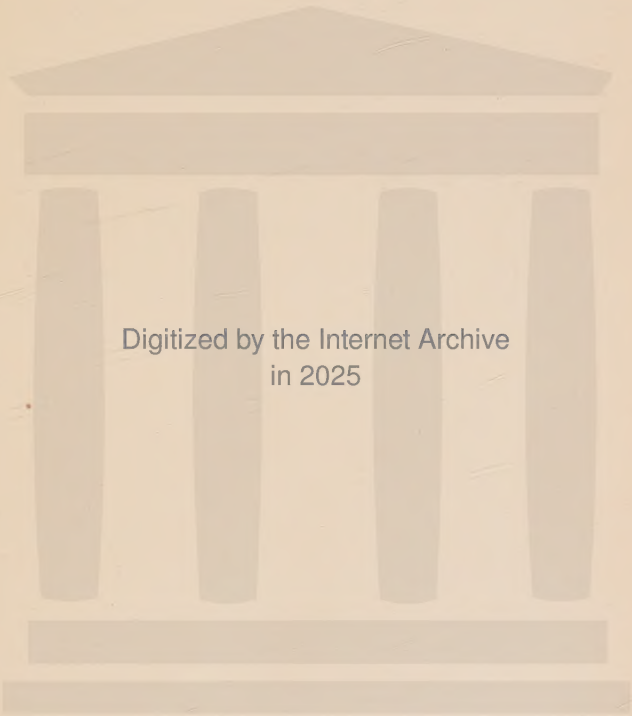
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THE GREAT COMMENTARY

OF

CORNELIUS À LAPIDE.

II. CORINTHIANS AND GALATIANS.

TRANSLATED AND EDITED

BY W. F. COBB, D.D.

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SECOND EPISTLE TO THE
CORINTHIANS

CHAPTER I

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions,* 8 *so particularly in his late danger in Asia.* 12 *And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel,* 15 *he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judæa.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

CONTENTS

He consoles the Corinthians, whom in the First Epistle he had sharply rebuked, and absolves the excommunicated fornicator, who was now penitent. He then proceeds to treat of true repentence, of the dignity of the ministers of the New Testament, of the duty of avoiding the company of unbelievers, of patience, of almsgiving for the poor saints at Jerusalem, of the duty of rejecting the false Apostles who set themselves up as rivals to S. Paul among the Corinthians, and depreciated him, and rendered it necessary for him to sing his own praises in self-defence. Then he threatens some of the Corinthians who still refused to submit to his apostolic authority. The whole Epistle may be said to be a defence and laudation of his apostleship. The Greek MSS., the Syriac, and the Latin Complutensian have a note at the end that it was written at Philippi in Macedonia, and sent by Titus and Luke. Baronius, however, thinks that it was written at Nicopolis, A.D. 58, when the Apostle, after being forced to leave Ephesus, where he wrote his First Epistle, after the uproar raised by Demetrius, left Timothy as Bishop of Ephesus, and came to Troas; then, not finding Titus there, he proceeded into Macedonia, and from thence into Greece; thence he sailed by the Ægean Sea and touched at Crete, where he left Titus. At length he

came to Greece again, to Nicopolis, where he had determined to winter (Tit. iii. 12). Cf. Baronius, vol. i. p. 575. It is likely that he wrote this Epistle there in quietness, but the point cannot be decided certainly; for S. Paul, while travelling up and down through Asia, might have gone to and returned from Philippi, and might have stayed there long enough to write it. S. Luke, as is well known, does not record all the stoppages or all the journeyings of the Apostle. Cf. Acts xx.

SYNOPSIS OF THE CHAPTER

i. Paul shows, in order that he might console others, from what great tribulations in Asia the Lord had delivered him.
ii. He commends himself to the Corinthians (ver. 12), by a declaration of the sincerity of his heart and of his doctrine.
iii. He clears himself (ver. 17) from the charge of lightness and inconstancy induced by his not coming to them as he had promised, and at the same time affirms the sure and constant truth of his preaching.

Ver. 1.—*Timothy our brother.* That is our co-Apostle; so the Pope calls Bishops his brethren, a Bishop his canons, an abbot his monks.

Ver. 3.—*The Father of mercies.* A Hebraism for "most merciful." See note to Rom. xv. 5.

S. Bernard says learnedly and piously (*Serm.* 5 *de Natali Dom.*): "*He is rightly called the Father of mercies, not the Father of judgments or vengeances, not only because it is more the nature of a father to pity than to be angry, even as a father pitieth his children that fear him, but rather because it is from Himself that He draws the cause and origin of His mercy, but from us, that is, from our sins, draws the cause and origin of His judgment and vengeance. But if it is because of this that He is the Father of mercy, why is He called the Father of mercies? The Apostle in one Word, in one Son, brings before us a double mercy in the words 'Father of mercies,' not merely Father of a single mercy, in speaking of the God not of comfort merely, but 'of all comfort,' who comforteth us, not in this or that tribulation, but in all. 'Many are the mercies of the Lord,' says a certain person, meaning that many are the tribulations of the righteous, and the Lord will deliver them out of all. There is one Son of God, one Word; but our*

manifold misery calls for, not only great pity, but a multitude of mercies. Perhaps, however, because of the double substance which is to be found in our human nature, both of which are miserable, the misery of man may not unsuitably be said to be twofold, although in both it be of manifold forms. Truly the tribulations of our body and soul are increased exceedingly, but He who saves man wholly rescues him from the troubles of both."

Notice that S. Bernard seems to refer the phrase "Father of mercies" to the Son; and rightly enough, but it is not the intention of the Apostle to do so. S. Paul plainly means the same Person by "the Father of our Lord Jesus Christ, and the Father of mercies."

Ver. 5.—*For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ.* "The sufferings of Christ" are, (1.) as S. Ambrose takes it, those which we suffer for Christ; (2.) such as Christ suffered; (3.) those which Christ regards as His own, in accordance with S. Matt. xxv. 40 and Acts ix. 4, as Œcumenius understands the words. Theophylact adds that the word "abound" is used to point to the fact that Christ suffered more in His members than in Himself. This is true by way of extension, but not in the way of intension. In S. Laurence Christ suffered the fire, in S. Stephen the stones, in Ignatius the wild beasts; but His suffering and sorrow in Himself were greater and more intense than what all these suffered. The meaning, therefore, is this, according to Theophylact: Do not be downcast whoever of you suffers from afflictions and various ills, because, however great your sufferings may be, so great is your consolation.

But here observe, (1.) as Theophylact does, that S. Paul does not merely say that the comfort equals the sufferings, but that it abounds and is greater than they are; and, therefore, whoever is afflicted may bear his troubles patiently, nay, joyfully and gladly, and so may gain the victory over them. (2.) The sufferings of Christ have this characteristic, that Christ gives consolation in proportion to them, and the greater the suffering the greater the comfort. On the other hand the sufferings of the world are vinegar without honey, and as they increase, so do desolation and mourning and woe. (3.) It follows from this that the suffering of the Cross is not to be fled

from but embraced, as the mother of so much Divine comfort and joy. So S. Andrew, Ignatius, Xavier embraced it, and prayed daily for the Cross, and would not be set free from it unless God would give them a heavier one.

Ver. 6.—*And whether we be afflicted, it is for your consolation.* We suffer tribulations that we may console and save you, and may animate you, by our patience and hope in God and His comfort, to bravely bear, as we do, afflictions on behalf of the faith. So Ambrose. Cf. Chrysostom (*Hom.* 1 *de Spe et Fort. in Tentat. Serv.*).

Which is effectual in the enduring of the same sufferings. This salvation, as the wished for end, produces patience. Others, as Theophylact, take it, "Salvation is wrought in patience." Ambrose takes it to mean that patience is the meritorious cause of salvation, and that salvation, therefore, produces patience as its final cause, for the efficient and final causes have a mutual relation. Salvation as the final cause, orders and works patience, and in turn patience, as the efficient cause, works out salvation. The meaning, then, is that your consolation and salvation alike effectually produce patience, our exhortation animates you to hope for salvation, and to bear bravely on its behalf whatever sufferings arise from obedience to the faith. My exhortation or consolation, therefore, works effectually endurance by stirring you up to it; the salvation thence hoped for works endurance objectively. Just so the resolution to attain some end makes us lay hold of and employ means.

Ver. 8.—*Which came to us in Asia.*—From the tumult raised by Demetrius, recorded in Acts xix. 29. So S. Thomas understands this passage, as do all other interpreters except Cajetan, who thinks that there is a reference here to some persecution not mentioned in Scripture.

We were pressed out of measure, above strength. Above the strength of nature, not of grace—more than the body could bear, not the mind; for by the help of grace Paul bore this tribulation undauntedly and overcame it. "God is faithful," he says, in 1 Cor. x. 13, "who will not suffer you to be tempted above that ye are able" to bear by the help of grace. Moreover, he does not say that he was tempted, but

pressed or afflicted above his strength, inasmuch as the body is a heavy burden, though the soul preserve her fortitude, and fortitude overcome temptation.

Insomuch that we despaired even of life. Nature would have preferred death to suffering such afflictions. But there was no despair when the charity and grace of God were considered, by which Paul was enabled to bear any afflictions whatever in God's service. This despair or weariness was felt by many saints. Cf. Job x. 1 and 1 Kings xix. 4. The Greek word denotes also anxiety and perplexity. Hence Chrysostom renders it, "We were in doubt," and Vatablus as in the text. Hence follows (ver. 9), "But we had the answer of death in ourselves." The Latin version gives *tædium*, or weariness.

Ver. 9.—*But we had the sentence of death in ourselves.* "But," here, has the meaning of "moreover." Nature and inclination presaged and expected nothing but death; and when I thought of the state of my life, my mind answered that I must die if God did not lend miraculous aid. So Ambrose and Theophylact.

The Greek word here rendered "sentence" means, (1.) answer. (2.) According to Photius, it denotes the crisis of an illness. The meaning, then, would be: We were so afflicted that our life was despaired of by nature and by experienced men, who, looking at our case as doctors might, judged it beyond recovery. (3.) It denotes sentence, as in the text. We seemed to have received our sentence, and to be destined accordingly to inevitable death.

Ver. 10.—*Who delivered us from so great a death.* "From so great dangers," according to the Latin. The meaning is the same. Ambrose reads "from so great deaths." The Hebrews are wont to apply the name of *death* to great dangers, violent persecutions, grief, and agony, that are akin to death, and that seem to threaten a speedy death. So Chrysostom. Cf. Ps. xviii. 5, and 2 Cor xi. 23.

Ver. 11.—*That by the means of many persons.* Primasius reads this, "By a company of many persons," that is, children, youths, and old men. S. Paul's meaning is, that through many people in a great concourse of men, thanks may be publicly given to God for

S. Paul's deliverance and safe return, as the common father and Apostle of all.

For the gift bestowed upon us. That thanks may be given, says Vatablus, by many, on our behalf, for the gift of grace that was given to us. As gratitude demands that thanks be given, in proportion to the benefit bestowed, to the great Giver for our creation, redemption, justification, education, and growth, so also should thanks be given for the gift of deliverance.

Ver. 12.—*For our rejoicing is this, the testimony of our conscience.* "For" introduces the reason why the Corinthians should give thanks and pray for Paul. It is because he was their Apostle, who, with great grace and efficacy, preached to them the Gospel and converted them; and in proof of this he calls upon his own conscience and theirs.

Observe here the force and quiet that come from a good conscience. "No theatre," says Cicero, "for virtue is so great as that of conscience." Juvenal, too (*Sat.* xiii.), says: "The summit of happiness is to have a mind conscious of its own integrity." S. Augustine again (*contra Secund. Manich.* c. i.) says: "Think of Augustine what you like, my conscience shall not be my accuser in the presence of God." See notes to 1 Tim. i. 5.

Not with fleshly wisdom. I have not preached with human philosophy or eloquence, but with grace, zeal, efficacy, and the Holy Spirit.

Ver. 14.—*We are your rejoicing, even as ye also are ours.* We are the object of your rejoicing as your teachers; ye, as good disciples, are the object of our rejoicing; and this rejoicing will chiefly be seen in the day when the Lord will come to judge all men.

Ver. 15.—*I was minded to come unto you before, that ye might have a second benefit.* The first benefit was that of his First Epistle; his second would have been his visit to them in person. So Theophylact. Or else the first benefit was his first visit, when he converted them; his second would be his second visit, to confirm them in the faith.

Ver. 16.—*And to pass by you into Macedonia.* To pay them a flying visit, and then return from Macedonia to them again, so as to

stay longer with them. This is what he means in 1 Cor. xvi. 5, where he says that he would come to them after he had passed through Macedonia. Here he adds further to this that he also wished to see them on his way to Macedonia. So the Greek Fathers harmonise the passages; but Lyranus and S. Thomas reconcile them differently, but not so probably.

Ver. 17.—*When I therefore was thus minded, did I use lightness?* That is, when I proposed to come to you and did not. The Greek word for lightness is derived from the word for a stag. In a like way we speak of the wisdom of the serpent, the innocence of the dove, the stubbornness of the ass, the headiness of the elephant.

Or the things that I purpose, do I purpose according to the flesh? S. Paul did not form his determinations relying on human prudence and lightness, which readily change men's designs, through worldly advantage or convenience, or the influence of superiors, nay, through the mere fickleness and changeability of natural inclination. So Ambrose.

That with me there should be yea yea, and nay nay. I was not so unstable and purposeless as at one time to promise to come and at another to refuse, as boys often do. So Anselm.

Ver. 18.—*But as God is true, our word toward you was not yea and nay.* I call the true God to witness, who is a faithful and true witness, that in teaching you I did not deceive you, and, therefore, that it was not my intention to fail you when I promised to come to you.

This teaches the preacher to beware of lightness and fickleness of life, lest the people infer from it that the truth which he preaches is equally unfixed and uncertain.

Ver. 19.—*For the Son of God . . . was not yea and nay, but in Him was yea.* My preaching and teaching about Christ was not variable, inconstant, and contradictory, but was a constant, uniform statement, for I always said and taught the same of Christ.

Ver. 20.—*For all the promises of God in Him are yea.* All the promises of God in the Old Testament relating to the Messiah were constant and true, and have been fulfilled in Him.

The yea yea here, and in S. Matt. v. 47, have a threefold signi-

fication: (1.) constant asseveration, as opposed to inconstancy and deceit; (2.) truth or reality, as opposed to falsity or unreality; (3.) simple affirmation, as opposed to an oath. Cf. S. James v. 12.

And in Him Amen. "And therefore we say, Amen" is the Latin rendering; that is, we affirm that those promises were true. So Chrysostom and Ambrose. For further notes on "Amen," see 1 Cor. xiv. 16.

Add to this that Amen is usually an adverb denoting truly, firmly, faithfully, and thence came to be the name of the abstract qualities of truth, firmness, and faithfulness. Cf. Isa. lxv. 16; Jer. xi. 5; Isa. xxv. 1; Rev. iii. 14, vii. 12. The meaning, therefore, here is: Through Him, Christ, the Amen, *i.e.*, truth, faithfulness, and constancy, we give glory to God, saying: All that God promised concerning Christ is Amen, *i.e.*, most true, and has been most truly fulfilled by God.

Ver. 21.—*Now He which stablisheth us.* Some think that this is an ellipse, and we must understand the meaning to be, He which stablisheth us prevented the execution of my purpose. But it is far better to refer these words, as others do, to what immediately precedes them. The promises of God have been fulfilled in Christ; but He who by His power and authority fulfils them is God Himself: as He promised, so in fact does He stablish us, anoint us, and seal us in Christ. In the third place, it would not be amiss to refer these words to what was said in ver. 18, "Our word toward you was not yea and nay." In other words—I am not fickle and inconstant in my speech, my preaching, and promises. It is God who gives me this constancy, and therefore let no one think that I am arrogant enough to ascribe it to my own strength and fortitude, since I profess that I have it, not from myself but from God. As God in Himself and in His promises is yea, that is, is ever constant, firm, and unchangeable, so does He strengthen us, and make us firm and constant in the faith and in what we promise.

And hath anointed us in God, who also hath sealed us, and given the earnest of the Spirit in our hearts. This seal, says Calvin, is that special Divine faith by which each has a certain knowledge that he

is predestinated. But this seal is uncertain and unreliable, and this faith is false and foolish presumption. For the Apostle, who had as great faith as possible, fears reprobation in 1 Cor. ix. 27. His Divine faith, therefore, did not give him certain assurance of his predestination. Moreover, he frequently impresses on all the faithful that they carefully work out their own salvation with fear and trembling, and by so doing he takes from them all ground for assurance of their salvation. Add to this that no one is certain that he has this Divine faith, or that he will always have it; nay, many have fallen away from this faith of Calvin's who before believed with him that they were of the number of the predestinate.

I say, then, 1. that *God hath sealed* means, He has confirmed His promises as though He had stamped them with His seal, by giving, according to them, as a pledge of our future inheritance, His grace, by which He has sealed and anointed us to be the sons of God, separated off from the sons of the devil. So Chrysostom, Theodoret, Œcumenius. This seal is altogether certainly known to God, but to us is only a matter of probability. This establishing, anointing, and sealing take place through one and the self-same grace. Similarly, in Eph. i. 13 he says that we have been sealed with the Holy Spirit of promise.

2. This passage may be referred to baptism; for (*a*) in baptism God anointed us with the oil of His grace; (*b*) He gave the earnest of the Spirit in the testimony of a good conscience; (*c*) He sealed us with the 'character' of baptism. Cf. Bellarmine (*de Effectu. Sacr.* lib. ii. c. 20). The exposition of Theophylact and Chrysostom is to be referred to this. They say: "*He hath anointed us and sealed us to be prophets, priests, and kings.*" Cf. Chrysostom (*Hom.* 3) on these words, who points out how Christians who govern their passions are kings anointed by God.

3. It is the best explanation which refers these words to the sacrament of Confirmation, which, in olden times, was received by all the faithful to strengthen them against persecution. S. Paul has expressly distinguished, "He hath established us," "He hath given the earnest of the Spirit," "hath anointed us," "hath sealed us."

But these four things cannot be distinguished anywhere save in the sacrament of Confirmation.

These words point to four effects of the sacrament of Confirmation: (1.) The gift of faith, by which we are strengthened in Christ. Hence, as was said in ver. 18, S. Paul's faithful preaching of Christ was firm and constant, because God had strengthened him for it in Christ by means of the sacrament of Confirmation, *i.e.*, through Christ and His merits. (2.) The second effect is the grace of charity, with which we are abundantly anointed, as with a spiritual chrism. The Greek, indeed, for anointed is the very word whence come "Christ" and "Christians," so that "Christians" are "the anointed ones." Hence S. Augustine (*Sent.* 342) says: "The word 'Christ' is from chrism, *i.e.*, anointing. Every Christian, therefore, is sanctified, in order that he may understand that he not only is made a partaker of the priestly and royal dignity, but also an adversary of the devil." (3.) The third fruit is the earnest of the Spirit, which is the testimony of a good conscience given by the Holy Spirit, and which is as the earnest of the future glory promised, and to be given by the Holy Spirit. For the sense in which the Holy Spirit is the pledge or earnest, see notes to Eph. i. 14. (4.) The fourth fruit is the seal and sign of the Cross on the forehead, signifying the "character" imprinted on the soul, by which we are sealed as His servants, or rather His soldiers and leaders. Cf. Ambrose (*de his qui Mysteriis Initiantur*, c. vii.), Suarez (pt. iii. qu. 63, art. 1 and 4).

Ver. 23.—*Moreover, I call God for a record upon my soul.* From this it is lawful for a Christian to take an oath, says S. Augustine (qu. 5, inter. 83); for the Apostle here takes an oath, and that one of execration. If I lie, he says, may God be my Judge and condemn my soul.

That to spare you I came not as yet unto Corinth. Lest I should be forced to exert my apostolic authority against the vices of the offenders among you: it was to spare you from being grieved by my coming to correct you. So Anselm. Cf. also chap. ii. 1. S. Paul here gives the real reason why he had not kept his promise, or his purpose of visiting Corinth, which was that the Corinthians had

not yet given up the vices of which he had admonished them in his First Epistle, and deserved therefore to be rebuked still more sharply and punished. But he deals gently with them, and by his absence he wished tacitly, and by his Epistle openly to remind them once more of their duty, and so correct them with gentleness.

Let prelates learn from this not to be ever chiding and rebuking those under them for their faults, lest they make them hard and callous. And more than this, the faults of some people, especially those that are more high-minded and sensitive, are more effectually corrected if they are pointed out patiently and indirectly than if they are rebuked openly, or actually visited with punishment. Cf. S. Gregory (*Pastor.* pt. iii. c. 8 and 9).

As yet. That is, after his first visit, or after the First Epistle.

Ver. 24.—*Not for that we have dominion over your faith, but are helpers of your joy.* This is a well-known rhetorical figure of speech, by which he tones down what had been said before of his power. He means: I said that I was unwilling to punish, and wished you of your own accord to correct yourselves; but I said this not from love of power, or as though I wished to act arbitrarily, but to improve you, that when you were so corrected you might rejoice both on earth and in heaven. This rebuke of mine, therefore, is not so much a rebuke as a support and help to your joy. So Anselm.

For by faith ye stand. "Which," says S. Anselm, "works by love and is not forced by dominion." In your faith I have nothing to correct, but only in your actions; and, since you are of the faithful, I will not imperiously scold you, but gently admonish you by this letter, that so you may all rejoice with me. Since you are of the faith, I have little doubt but that you will at once listen to my admonitions.

CHAPTER II

1 *Having showed the reason why he came not to them,* 6 *he requireth them to forgive and to comfort that excommunicated person,* 10 *even as himself also upon his true repentance had forgiven him,* 12 *declaring withal why he departed from Troas to Macedonia,* 14 *and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

SYNOPSIS OF THE CHAPTER

i. He declares that he had not come to them through fear of causing sadness to himself and to them.

ii. He exhorts them (ver. 6) to re-admit the fornicator, on his repentance, who had been excommunicated by him (1 Cor. v.), and (ver. 10) he absolves him from the sentence of excommunication and from his penance.

iii. He tells them (ver. 14) that he sheds everywhere a good odour of Christ, which is life to the good and faithful, and death to the evil and unbelieving.

Ver. 1.—*But I determined this with myself.* I determined not to come to you from a desire to spare you. Cf. chap. i. 23.

Ver. 2.—*For if I make you sorry.* Although I made you sorry by rebuking you in my First Epistle, yet I am now made glad with you in seeing the repentance and sorrow, both of yourselves and the fornicator. The "for if" is not causal but explanatory.

Who is he then that maketh me glad, but the same which is made sorry by me? He who is grieved and made penitent by my reproof is the one who most makes me glad, *i.e.*, the incestuous person whom I excommunicated (1 Cor. i. 5).

Ver. 3.—*Lest when I came I should have sorrow.* I wished by sending you a letter first to rebuke and correct your evil ways, lest I should be forced to do so in person, which would be very painful to me.

Having confidence in you all. I had complete confidence that you would at once take away whatever might displease me, because you regard my joy as yours, and my grief therefore as yours also. I knew, therefore, that what displeased me would displease you. S. Paul says all this to prepare the Corinthians for his arrival, and to induce them to amend themselves, lest he should be deeply grieved at seeing them not yet amended.

Ver. 5.—*He hath not grieved me.* The fornicator did not grieve me only.

But in part. He grieved, says Anselm, many other good men as well as me; those, viz., who banished from their society with ignominy the man that I had already excommunicated.

That I may not overcharge you all. Overcharge you by putting on you the suspicion that there are not many who are grieved on account of the incestuous person. In the First Epistle (v. 2) he seems to have charged them all with consenting to, or with treating lightly, the sin of incest.

Ver. 6.—*Sufficient to such a man is this punishment.* The public separation and shame of excommunication. Hence it follows that the man repented after his excommunication, and is here absolved by the Apostle.

Ver. 7.—*So that contrariwise ye ought rather to forgive him.* Forgive him the rest of his term of penance by admitting him to your fellowship again. Cf. ver. 10.

Ver. 8.—*That ye would confirm your love toward him.* By declaring in public assembly of the Church that you once more embrace him as a brother. There is an allusion in the Greek verb to the fixed days of assembly for legal trials or elections, and the Apostle therefore alludes to the fixed days of assembly in the Church, and bids the Corinthians confirm their love then toward the incestuous person by re-admitting him.

Ver. 9.—*For to this end also did I write.* Viz., this Epistle, to the end that I might induce you to confirm your love toward him.

That I might know the proof of you. A proof of your obedience.

Ver. 10.—*To whom ye forgive anything, I forgive also.* You have asked through Titus that he may be forgiven, and I make the same request of you. So Theodoret explains these words. Cf. also chap. vii. 7. It is clear from ver. 7 that this forgiveness had not yet taken place, and the meaning therefore is: As, when you were gathered together and my spirit I excommunicated him (1 Cor. v.), so now do I join with you in forgiving him, as you will forgive him at my exhortation.

Observe against Luther that this Epistle was written to the rulers of the Church, or rather to the Church itself, that it might exercise this power of absolving, not corporately, but by the prelates. Yet out of courtesy he wishes even the laity to co-operate in the absolution, and by their consent, prayers, desire, and compassion to forgive this

scandal which had been given to them and the Church, and to remit the due canonical penance or punishment. Cf. 1 Cor. v. 4. Hence he goes on to say, "For your sakes forgave I it in the person of Christ." S. Paul here asserts that he forgave in the exercise of his power and jurisdiction as the vicar of Christ; and he orders his sentence to be publicly proclaimed in the Corinthian Church, by the bishop or some other officer, and implies that the Corinthians forgave merely through their prayers, consent, and execution of the sentence of absolution. S. Chrysostom lays this down clearly when he says: "*As when he ordered the man to be cut off he did not allow that with them was any authority to forgive, since he said, 'I have judged to deliver such an one to Satan,' so again did he admit them into partnership with him when he said, 'When ye are gathered together to deliver him.' He was aiming at two ends, one that the sentence might be passed, and the other that it should not be carried out without them, lest he should seem to do them an injury by so acting. Neither does he pass sentence alone, lest the Apostle should seem to be isolated and to despise them.*"

If I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Christ. I forgave it, *i.e.*, I determined to forgive it (ver. 7), and now by this letter and by the bearer, whether Titus or some other, I forgive it. This is a Hebraism, by which the past is put for the present.

It may be asked, What was it that the Apostle forgave? I reply, 1. that this forgiveness consisted in giving absolution from excommunication, and at the same time, or rather still more, in giving full indulgence for the incest, *i.e.*, remission of all the penalty due because of it. It is evident from 1 Cor. v. that the punishment inflicted was excommunication, and with it the penalty of ignominious exclusion from the Church, and the handing over of his body to be afflicted by Satan. Here, however, he absolves him from every chain by which he had been bound.

2. To forgive, properly speaking, refers to guilt or punishment. Of excommunication alone is it strictly said, "I absolve."

3. He re-admits him to grace, both on account of the zeal of the Corinthians and the contrition of the incestuous person, and relaxes

his punishment and shame and rebuke, lest from too much sorrow he should despair. This indulgence is referred to by the word *anything*. Whatever part of the punishment you have asked may be forgiven him, I forgive him.

4. He remits the punishment not merely, as Calvin thinks, before the Church, but in God's judgment: this is expressed by the phrase *in the person of Christ*, otherwise there would not have been any indulgence or mercy shown here to the fornicator. It is better to be visited on earth with infamy and corporal punishment than before the tribunal of God to be handed over to the fire, either of purgatory or of hell.

Hence S. Thomas and others rightly lay down that the Apostle and the Church give indulgences. So, in olden times, martyrs, when in prison, sent to the Bishops men who had lapsed, praying them to relax their punishment, as appears from Tertullian (*ad Martyr.* c. 1), Cyprian (*Epp.* 11, 21, 22); and the Council of Nice (c. xi. and xii.) grants to those that have lapsed that, according to the willingness with which they bore the punishment inflicted on them, might the Bishop give indulgence. Cf. Baronius, vol. i. p. 592. Observe that the reason for giving indulgence was the fear that the penitent might despair. Hence, formerly, indulgence was not given unless a good part of the penalty had been paid, and that lest the vigour of discipline and of satisfaction, which is the third part of repentance, should be relaxed. Cf. S. Cyprian (*ad Martyr.* lib. iii. *Epp.* 6). The Council of Trent (sess. xxv.), in its decree on indulgences, orders that moderation should be shown in giving indulgences, according to the ancient practice of the Church, lest ecclesiastical discipline should, by excessive leniency, be rendered lax.

If I forgave anything. He speaks modestly of his generosity. Hence he adds that he did it in the Person of Christ.

In the person of Christ. This may be understood (1.) in the presence of Christ. So Theodoret and Vatablus. This rendering is eagerly adopted by Calvin and Beza, and read as if it meant, I forgive him *ex animo*, really and not feignedly. (2.) Properly it means, "I forgive him by the authority of Christ entrusted to me,

who said, 'Whatsoever ye shall loose on earth shall be loosed in heaven.'" So Theophylact renders it: "I forgive him just as if Christ had forgiven him: just as a regent acts with the authority of a king, and orders, passes laws, and pardons in his stead." As S. Paul, in 1 Cor. v., had excommunicated the fornicator in the name of Christ, so here, by the same authority, he sets him free, just as any one who might have been condemned by the regent could not be pardoned but by the regent himself.

Ver. 11.—*Lest Satan should get an advantage over us.* Lest we be deceived, and lest that fornicator be, by excessive severity, driven by Satan to despair. The Greek verb means, lest we be seized unjustly, and taken possession of by Satan, just as misers, usurers, and tyrants defraud, and rob, and oppress. Hence Ambrose renders it, "Lest we be possessed by Satan." For, as Theophylact says, when Satan catches and deceives souls, he does not seize what is his own but what is ours and Christ's. Hence Tertullian (*de Pudicit.* c. xiii.) reads for the following clause: "We are not ignorant of his devices," "We are not ignorant of his robberies."

For we are not ignorant of his devices. Plutarch relates an excellent saying of Chabrias, that "he is the best commander who knows intimately the plans of the enemy." In like manner he is the best Christian soldier and captain who knows thoroughly the devices and machinations of Satan. He transforms himself into an angel of light, that that which is a suggestion of our enemy the devil may seem to be the counsel of a friendly angel. We often experience suggestions of evil surmisings, bitterness of soul, anger, moroseness, cowardice, and we think that we are moved by some good cause and by reason, and that these things come forth from our own minds, when all the time they proceed from the devil, who suggests them to our ruin. The Christian, therefore, should, in such cases, reflect whether these suggestions are in accordance with charity, humility, patience, grace, and the law of Christ, and if he finds them to be opposed, let him be sure that they are of the devil: if he is in doubt, let him take counsel with his confessor, his superior, or some prudent man. S. Anthony, by long experience, learnt this and taught it: he was

in the habit of constantly laying bare and explaining to his disciples, the arts and devices of the devil, and of pointing out the way to defeat them, as we read in the life of him by Athanasius. S. Francis, too, frequently did the same thing, and so freed many of his followers from the devil's temptations, as S. Bonaventura relates (*Vita*, lib. i. c. 11).

In this way, then, Satan was instigating the leaders of the Corinthian Church to show anger and indignation against this fornicator for having so foully stained the first purity of his Church, to the end that, being deprived of all comfort and hope, he might lose all heart and become desperate. Paul saw through this intent of Satan, and here exposes it, and bids them receive the fornicator once more into grace, and give him, on his penitence, pardon and remission.

Vers. 12, 13.—*Furthermore, when I came to Troas . . . I had no rest in my spirit, because I found not Titus my brother.* S. Jerome (*ad Hedibiam*) says that Titus was S. Paul's interpreter, and explained the sublime truths taught by him in Greek worthy of the subject. There was, too, another reason why Paul went to Troas to meet Titus, viz., that he was anxious to hear from Titus, whom he had sent to Corinth, the state of the Church there, before he himself fulfilled his promise of returning thither. Hence, in chap. vii. 6, he says that he had been comforted in Macedonia by the arrival of Titus, who brought him word of the sorrow of the Corinthians and of their desire to see him. Titus, however, seems to have reported to Paul that the time was not yet ripe for his return to Corinth. Paul, therefore, postponed his visit to Corinth, and sent on this letter to pave the way for him, and to correct the failings of the Corinthians.

Ver. 14.—*Now thanks be unto God which always causeth us to triumph in Christ.* The Syriac and Theophylact render this "triumphs in us," *i.e.*, makes us conspicuous to all. A triumph is the procession of a victorious commander through the midst of the city with his trophies and other signs of victory. But those things which seem to us to be suffering and shame are our glory and triumph, says Theophylact. Secondly, Anselm understands it of God triumphing over the devil in us or through us. Cf. Col. ii. 15.

The Apostle seems to have had to bear sharp persecution in

Macedonia, and, indeed, in vii. 5 he says that he had suffered there every kind of tribulation: without were fightings, within were fears; but God's grace gloriously and triumphantly overcame them all. S. Jerome (*Ep.* 150 *ad Hedibiam*, qu. xi.) says beautifully that the Apostle here gives thanks to God for counting him worthy to be the subject of the triumph of His Son over so many persecutions and evils, which he underwent in his task of converting the Gentiles to Christ. "*For the triumph of God*," says S. Jerome, "*is the suffering of the martyrs for the name of Christ, the shedding of their blood, and their joy in the midst of torture. For when any one saw the martyrs stand firm, and so perseveringly endure tortures, and glory in their sufferings, the odour of the knowledge of Christ was shed abroad among the Gentiles, and the half unconscious thought would arise that if the Gospel were not true it would never be proof against death.*" The preaching of the Gospel therefore triumphs in the Apostles, inasmuch as in it faith overcomes unbelief, truth falsehood, the love of Christ the hatred of the scornful, patience every kind of suffering and persecution, and even death itself.

Ver. 15.—*We are unto God a sweet savour of Christ.* Or, according to the Latin, *a sweet odour.* We scatter by word and example a good report of Christ to the honour of God. A good odour is exhaled from special kinds of herbs and such things as sweet spices. Such was the fame of the Apostles and of their preaching, such was the glory and honour that sprang from their virtues and was due to their merits. Hence the bride, *i.e.*, the Church, in Cant. vii. 1, compares herself to a garden of sweet spices in which there is to be seen the beauty, pleasantness, and fair order of the growing herbs and sweetly scented flowers which exhale their delicious fragrance. This is what Christ orders in S. Matt. v. 16, where by another metaphor glory and good name are called the splendour that flows forth from the light of good works.

S. Bernard (*Serm.* xii. *in Cantic.*) says excellently: "*Paul was a chosen vessel, truly a sweet-smelling vessel, filled with pleasant odours and with every fair colour for the painter, for he was a good odour of Christ in every place. Truly, far and wide was the fragrance of his abundant sweetness scattered from that breast which so anxiously cared*

for all the Churches. For see what spices and aromas he had stored up within: 'I die daily,' he says, 'for your glory,' and, 'Who is weak and I am not weak?'"

Observe again that, as the more spices are crushed the greater is the fragrance they exhale, so is it with Christ, His Apostles and Martyrs, and all the Saints: the greater the persecutions and tribulations that pressed them and, as it were, crushed them, the sweeter was the odour that their virtue gave forth.

Cf. Ambrose and Anselm, and S. Bernard (*Serm.* 71 *in Cantic.*), who discourses of the spiritual colour and odour of virtues from the text, "I am the Rose of Sharon and the Lily of the valley." He says: "*The character has its colours and its odours; odour in the good report it bears, colour in the conscience within. The good intention of your heart gives its colour to your work; the example of your modesty and virtue gives it its odour. The righteous is in himself a fair lily, to his neighbour he is full of sweet odours. To our neighbour we owe it that we maintain a good reputation, to ourselves that we are careful to have a conscience void of offence.*" S. Jerome also, alluding to the same passage, says: "*The life and conversation of a Bishop, pastor, or teacher ought to be such that all his goings out and comings in, and all his works should be redolent of heavenly grace.*"

Heathen writers also employ this image of odour in rebuking evil livers. Martial, *e.g.*, says that "he smells not sweet who always smells sweet," implying that that man's chastity was to be suspected who was always endeavouring to overwhelm the foulness of his own shameful disease by some artificial scent. Certainly we read of the virgin Catherine of Sienna, that she was wont to close her nostrils when she met any one that was impure, as though the smell of his wickedness was grievous to her, God giving this most chaste virgin perception of such things. S. Basil (*Ep.* 175) relates that some bird-catchers were wont to dip the wings of tame doves in some sweet liquid which was pleasant to other doves, so as to allure them and catch them. So must the Christian do: by the sweet odour of his virtues he must allure the lost and bring them to Christ. So did the virgin Cecilia win to Christ her spouse Valerianus, by causing

him, on the first night of their marriage life, to smell the most fragrant odour of her chastity, as though it were the scent of spring roses.

Ver. 16.—*To the one we are the savour of death unto death, and to the other the savour of life unto life.* "*We are*," says Theophylact, "*a royal censer, and wherever we go we carry with us the odour of the spiritual ointment, i.e., in every place we scatter the good fumes of the knowledge of God.*" Again says Œcumenius: "*As the fragrance of ointment nourishes the dove and destroys the beetle, and as the light of the sun gladdens the eyes that are healthy and hurts those that are weak, as fire purifies gold and destroys straw, so is Christ ruin to the evil, resurrection to the good.*" Observe the Hebraism, an odour of death unto death, *i.e.*, a deadly odour bringing death. The fragrance of the fame of the life, preaching, and conversion of the Apostles breathed life into the good, death into the evil; for the wicked, unable to bear the splendour of such holiness, hardened themselves the more in their wickedness, envy, or hatred. But Clement of Alexandria (*Pæd.* lib. ii.) reads, "odour from death" and "odour from life," which means: The preaching of the Cross and death of Christ is an odour to the unbelievers arising from the death of Christ, and tends to the ruin of those who regard that death merely as a death, and find it accordingly foolishness or a stumbling-block: but to them that believe it is an odour from life, inasmuch as they embrace the life offered to them in this death. For the death of Christ was the cause of his resurrection to a glorious life, and in us it is the cause of our resurrection to the life of grace in this world, and the life of glory in the world to come.

And who is sufficient for these things? The ministers, says Ambrose, who are in every place a good odour of Christ are as few as they are insufficient.

Ver. 17.—*For we are not as many which corrupt the word of God.* The particle *for* denotes that Paul, with the few other Apostles, was by God's grace a fitting minister of Christ, and scattered wherever he went the good odour of the Gospel, while many others were unfitting preachers of the Gospel, of evil odour and of bad report.

The Latin for *corrupt* is "adulterate," which, Salmeron says, denotes the act of one who has connection with a woman that is not his wife; so does he who mingles truth and falsehood adulterate the word of God. S. Gregory (*Morals*, lib. xxii. c. 12) says: "*To adulterate the word of God is either to think of it otherwise than it is, or to seek from it, not spiritual fruit but the corrupt offspring of human praise. To speak in sincerity is to say nothing but what one ought*, i.e., *to seek always the glory of the Creator.*" Again (*Morals*, lib. xvi. c. 25) he says: "*An adulterer seeks not offspring but carnal delight; and whoever perversely serves vain-glory is rightly said to adulterate the word of God, because it is not his aim to beget children to God by sacred eloquence but to display his own knowledge. Whosoever therefore is drawn to speak by the desire of vain-glory spends his labour rather on pleasure than generation.*"

But the Greek word used here is not the word for committing adultery, but one that denotes to traffic as an inn-keeper, and S. Paul contrasts with this sincere dealing. They make the word of God a matter of traffic, who, like inn-keepers, preach the Gospel for gain, and look at it entirely from the point of view of their own profit. Still the Latin accurately translates the passage, because, as inn-keepers often adulterate the wine that they sell to increase their profits, so do greedy and false preachers of the Gospel mingle with it their own gain, and so adulterate that Gospel which should be pure, and be purely referred to God's glory. "War is not a matter of traffic," said King Pyrrhus, "but of fighting." Cowardly captains, from dread of battle, stave it off by payment of money; others sell the loyalty they owe to their leader, and, like inn-keepers, arrange with the enemy the price of the cities and fortresses entrusted to their charge.

Again, these same false preachers, in order to add to their gain and to win the applause of men, often teach and preach what they see is pleasing to great men or to the people, and tickle their ears, and so corrupt the Gospel with false and empty doctrines. The Apostle seems to be here censuring incidentally his enemies the false Apostles, who were adulterating Christianity with Judaism,

and who are severely reproved by him in chaps. x. and xi. Hence, in chap. iv. 2, he explains "corrupt" to mean "handle the word of God deceitfully," and he contrasts himself and other sincere teachers of the Gospel with these deceitful dealers in chap. iii.

But as of sincerity, but as of God, in the sight of God speak we in Christ. I am not an inn-keeper, as are the false apostles, but a sincere preacher of the word of God, preaching nothing but what I have learned from God and have received at His mouth as His ambassador. I know too, and constantly keep in mind and reflect that I stand and preach in the presence of God, and that all that I do or say is noted by Him and will have to be accounted for by me in the hour of death.

In Christ, says S. Jerome (*ad Hedibiam*), is the same as *for Christ;* or it may mean "of Christ and His religion." The sense then is: I preach the doctrine of Christ alone, I spread the honour and glory of Christ alone. Or *in Christ* may again be taken to mean that he speaks and preaches in the truth, faithfulness, and sincerity of Christ. S. Chrysostom once more takes it to mean through Christ and His grace.

CHAPTER III

1 Lest their false teachers should charge him with vainglory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

SYNOPSIS OF THE CHAPTER

i. Paul asserts that he does not seek or need the praise of men, as the Judaising false apostles sought it: the fruit of his preaching is, he says, his sufficient commendation.

ii. He states (ver. 6) the cause of this to be that the Apostles and other ministers of the New Testament and of the Spirit were adorned by God with more honour and glory than were Moses and the other ministers of the Old Testament and of the letter.

iii. He points out (ver. 13) that the Jews have still a veil over their heart in reading the Old Testament, and so do not see Christ in it; but that they will see Him when this veil shall be taken away by Christ at the end of the world.

Ver. 1.—*Do we begin again to commend ourselves?* At the end of the last chapter the Apostle had seemed to praise himself and seek the favour of the Corinthians, hence he meets here any suspicion of vain-glory.

Or need we . . . epistles of commendation to you . . . or from you? From you, i.e., written by you to commend me to others.

Ver. 2.—*Ye are our epistle.* You, O Corinthians, converted by my efforts, are to me like an epistle of commendation read and understood by all, which I can show as my credentials to whom I like. As the work recommends the workman, and the seal faithfully is represented by its image, so do you commend me as though you were a commendatory letter, sealed by yourselves. For all know what you were before your conversion—drunken, gluttonous, given up to impurity and other evil lusts. Corinth was then an emporium, as famous for its vices as its wares. But now all men see that you have been completely changed, through my preaching, into different men—temperate, chaste, meek, humble, devout, liberal. This your conversion, therefore, is my commendatory letter, *i.e.*, the public testimony of my preaching before all people.

Written in our hearts. You have been converted by me, and indelibly written and engraven on my heart. This "epistle" was twice written by S. Paul. (1.) He wrote it actually when he instilled into the mind of the Corinthians the faith and Spirit of Christ. (2.)

He wrote it and imprinted it on his own heart by his care and love of them. (3.) Christ again was inscribed on their hearts by Paul's ministry, as if by a pen; and Christ Himself, by Paul's preaching, imprinted on them his faith, hope, charity, and other graces, not with ink, but by the inspiration of the Spirit of the living God, who filled their hearts with charity and all virtues.

Ver. 3.—*In fleshy tables of the heart.* Not in hard stone, as was the law of Moses, but in a heart tender, soft, and teachable. There is an allusion to Jer. xxxi. 33. The Apostle, we should notice, makes a distinction between σάρκινος, used here, and σαρκικός: the first denotes the natural condition of flesh—its softness, &c.; the other that which has the vices and corruptions of flesh. Cf. Rom. vii. 14 and 1 Cor. iii. 3. Other writers, however, do not observe this distinction. Nazianzen, *e.g.*, applies the latter of these terms to the incarnation and manhood of Christ.

Ver. 4.—*And such trust have we through Christ to God-ward.* The Greek word πεποίθησις, used here, denotes that confident conviction which makes the mind strive to attain some difficult end that it longs for, as though it were certain of success. Such is the confidence which is inspired into the Saints by the Holy Spirit enabling them to work miracles or other heroic works of virtue. This confidence God is wont to demand as a fitting disposition, and to give beforehand, both in him who performs and in him who receives the benefit of the miracle or other Divine gift, in order that the soul may, by this gift, expand and exalt itself, and become capable of receiving Divine power. S. Paul says in effect: "This confident persuasion that you are our epistle, written by the Spirit of the living God, we have before God through the grace of Christ; we have hope and sure confidence in God that, as He has begun, so will He finish this epistle by His Spirit." In the second place this trust is the confidence S. Paul had before God, which enabled him to glory confidently in God of this epistle of his and of God, and of the dignity of his ministry, and of its fruit, when compared with the ministry of Moses and of other Old Testament ministers.

Ver. 5.—*Not that we are sufficient of ourselves to think anything*

as of ourselves. To think anything that is good and is ordained to faith, grace, merit, and eternal salvation, so as to make a man an able minister of the New Testament. But if no one is able to think any such thing, he is still less able to do it. Cf. Council of Arausica (can. 7) and S. Augustine (*de Prædest. Sanct.* c. ii.).

1. From this passage S. Augustine lays down, in opposition to the semi-Pelagians, in which he is followed by the Schoolmen, that the will to believe and the beginning of faith and salvation, and every desire for it, come, not from free-will but from prevenient grace. Hence Beza wrongly charges the Schoolmen with teaching that the beginning of good is from ourselves, though weakly and insufficiently; for they all alike teach that the beginning of a good and holy life, of good thoughts and actions, and salvation in general is supernatural, and has its origin in the grace of God, not in nature or the goodness of our will.

2. Calvin is mistaken in inferring from this passage that there is no power in free-will which may be exerted in the works of grace, but that the whole strength and every attempt and act spring from grace. The Apostle says only that free-will is in itself insufficient, not that it has no power whatever. Just as an infirm man has a certain amount of strength, but not enough for walking, and has enough for walking if any one else help him, and give him a start and support, so too free-will is of itself insufficient for good works, but is sufficient if it be urged on, strengthened, and helped by prevenient grace.

It may be said that the sufficiency Paul speaks of here may be, as Theophylact and the Syriac render it, power, strength, or might. I answer that this is true; for the power and strength of free-will for a supernatural work, and of grace, which makes it supernatural, pleasing, to God, and worthy and meritorious of eternal life, are not from free-will, but from exciting and co-operating grace. When free-will has this, it is sufficiently able to believe freely, to love, and to work any supernatural work whatever. For free-will has for every work natural strength able to produce a free work; therefore these two causes concur here in the same work, one natural, viz., free-will, the other supernatural, viz., grace. Each, too, has its corresponding

effect: the effect of grace is that it is a supernatural work, of free-will that it is free and the work of man. In the same way an infirm man is not only not strong enough, but wholly unable to walk, because it is a task beyond his strength; but he becomes able if he is given strength by a friend, or from some other source, and then he unites his own strength, however little it be, with that lent to him, and is able to walk. Still the strength that comes from without has to start him and begin his walking, and the whole force and energy with which he walks is to be found in the strength that is given him. That he tries to walk beyond his strength is not from himself but from without; but when it is once given, he puts forth his own strength and co-operates with it, and produces an effect commensurate to his efforts. In the same way free-will co-operates with exciting grace, and acts as a companion to it in every supernatural work, in such way as its strength enables it.

We learn from this passage to recognise in every good work our own weakness, and to ascribe to Christ's grace all the goodness and worth of what we do. S. Gregory (*Morals*, lib. xxii. c. 19), says: "*Let no one think himself to have any virtue, even when he can do anything successfully; for if he be abandoned by the strength that cometh from above he will be suddenly overthrown helplessly on the very ground where he was boasting of his firm standing.*" S. Augustine (*contra Julian*, lib. ii. c. 8) commends the refutation of the Pelagians by S. Cyprian in the words: "*They trust in their strength and exclaim that the perfection of their virtue is from themselves; but you, O Cyprian, reply that no one in his own strength is strong, but is safe only under the merciful indulgence of God.*" The Psalmist, too, says the same thing (Ps. lix. 9): "My strength will I guard unto Thee," meaning that he would lay it up in safety under his ward, hoping to overcome his enemies in God's strength and not in his own, because God is the Fount of all virtue and strength. Cf. Ezek. xxix. 3, 5, where Pharaoh is forewarned of his fate for ascribing his power and success to himself.

Again, this passage teaches us to pray to God constantly that He would direct our thoughts, and inspire us with heavenly thoughts

and desires, for such are the fount and beginning of all good works. This is beautifully expressed in the Collect for the Ninth Sunday after Trinity. S. Bernard (*Serm.* 32 *in Cantic.*) says learnedly and piously: "*Not that we are sufficient of ourselves to think anything good as of ourselves; but our sufficiency is of God. When, therefore, we find evil thoughts in our heart, they are our own; if we find a good thought, it is the word of God: Our heart utters the former and hears the latter. 'I will hear,' it says, 'what the Lord God will say in me, for He shall speak peace to His people.' So, then, he speaks in us peace, righteousness, godliness; we do not think such things of ourselves, but we hear them within ourselves; but murders, adulteries, thefts, blasphemies, and such things proceed from the heart: we do not hear them, we say them,*" or at all events they are suggested to us by the devil.

Ver. 6.—*Not of the letter but of the spirit.* Not of the law, but of grace. I am a minister of the New Testament, but not in such a way that I bring tables of the law and of the covenant and its words, as did Moses in the Old Testament, but so that God may by my words inspire into you heavenly thoughts and desires. Cf. Augustine (*de Spirit. et Lit.* c. iii.).

For the letter killeth. (1.) Chrysostom, Ambrose, Augustine (*de Doctr. Christ.* lib. iii. c. 4) explain this to be that the letter of the law convicts and condemns them to death who do not obey this letter, *i.e.*, the precepts of the law relating to righteousness and charity. For this letter of the law enacts that whosoever breaketh the law is to die the death. (2.) S. Augustine gives another explanation: If you abuse the literal meaning, and neglect the sense of Scripture, and fall into error, as Jews and heretics do, then the letter killeth. (3.) When metaphorical sayings are taken literally (S. Augustine, *ibid.* c. v., vi.). (4.) When types of the new law contained in the old are understood to be still binding in their literal meaning (*ibid.* Cf. also Origen, *contra Celsum*, lib. iii.; Didymus, *de Spirit. Sanct.* lib. iii.). The Fathers in general frequently say that the *letter*, *i.e.*, the literal meaning of the law killeth, but the *spirit*, *i.e.*, the spiritual and allegorical meaning, giveth life. This is because it is not now lawful to Christians to observe the ceremonies and ritual precepts of the old law literally under

penalty of death; but they are bound to do what those ceremonies allegorically signified if they wish to attain the life of grace and glory. (5.) S. Augustine again in the same place says that the letter, both of the old and new law, killeth if separated from the spirit; but that this passage refers to the old law alone, because Moses, when he gave the law, gave only the letter, but Christ gave the spirit and the letter, and from this he lays down that the law cannot be fulfilled by the strength of nature alone, but requires the grace of Christ. (6.) S. Augustine once more and Anselm say that the letter killeth by giving occasion to sin; for the law is the occasion by which concupiscence is kindled and sin produced which kills the soul. This sense and the first are the most literal.

But the Spirit giveth life. (1.) The Spirit gives to the soul the supernatural life of grace and charity. (2.) He gives motives and strength for good works and for fulfilling the law. (3.) He guides us towards that eternal life promised by the law to them that keep it. Of this life and Spirit the Apostles were sent by Christ as ministers.

Ver. 7.—*If the ministration of death . . . was glorious.* If the ministration and promulgation of the old law, which threatened and brought death and condemnation, were glorious, *i.e.*, accompanied by thundering and the sound of the heavenly trumpet, by an earthquake and the splendour of Moses' countenance: if the old law, engraven on tables of stone, was so gloriously promulgated, how much more glorious is the Gospel?

Paul here calls the old law the attendant and lictor of death, because it could indeed slay them that broke it, but not give life to them that kept it. From this we may gather that S. Paul is writing against the false apostles, and that they were Jews who were endeavouring to blend the old and the new law. He therefore silences the Jews by depreciating the old law as the law of condemnation, and by extolling himself and his fellow-apostles as the ministers of the evangelical law of righteousness and the life of the Spirit. Cf. in this connection chaps. x. and xi.

Ver. 8.—*How shall not the ministration of the spirit be rather glorious?* This glory of the evangelical law of righteousness was seen in

the mighty wind and the different tongues of fire which, when the new law was promulgated, glorified the Apostles before all nations. It was seen too in the gifts of tongues, of prophecy, &c., which used to descend visibly on Christians, as appears from 1 Cor. xiv. 26; even as now the graces, gifts and virtues of the Holy Spirit are received invisibly.

So that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance. God as a sun so brilliantly shone on the face of Moses on the mount that his face shone as a second sun. The Vulgate rendering of Exod. xxxiv. 29 is that "he wist not that his face was *horned* while He talked with him," where the "horns" of course refer to the appearance of rays of light.

Which glory was to be done away. This bright glory left Moses when he was dying, to signify that the old law would fade away with its glory when the new came.

Ver. 10.—*For even that which was made glorious*, &c. *For*, by a common Hebraism, is here assertive, not causal. The glory of Moses cannot be called glory when compared with that of the Apostolic office, which far excels it. "*As*," says Theodoret, "*the light of a lantern shines at night, but is at noonday overpowered by the sun, so was the glory of Moses overshadowed by Christ.*" This is the bearing of the phrase "by reason of the glory that excelleth."

Ver. 12.—*Seeing then that we have such hope.* Since the Lord diffuses the spirit of grace by us His Apostles, we have hope that He will hereafter give us glory far beyond that of Moses.

We use great plainness of speech. We preach the Gospel boldly, freely, frankly, openly.

Ver. 13.—*And not as Moses, which put a vail over his face.* Moses veiled his face, but we do not veil the face of Christ, but with great freedom bid all gaze upon it. From Exod. xxxiv. 33 we gather that Moses in his first interview with the people spoke to them with unveiled face because of the reverence due to the majesty of the law, but that he afterwards veiled his face that he might with the greater freedom speak to them. But when he entered the tabernacle (Exod. xxxiii. 8), to converse with God, he took away the veil. In

this and the next three verses, S. Paul gives the allegorical meaning of this veiling; for to the Jews the Old Testament is covered with a veil, so that they do not see the light of the New Testament, and Christ contained in it. From us, however, Christ has taken away the veil, and will take it away from the Jews when they are converted at the end of the world.

S. Gregory (*Pastor.* pt. iii. c. 5) says tropologically: "*The preacher should, like Moses, suit himself to his hearers: what is deep ought to be concealed from many that hear, and be opened out to very few.*"

That the children of Israel could not stedfastly look to the end. This is the reading of the Greek MSS., the Syriac, and the older Latin authors, as Ambrose, but the Latin reads *to the face.* The end is Christ, mystically signified by the unveiled brightness of the face of Moses, as Ambrose and Theodoret say. Others take it more literally: they could not look on the perfect splendour of the face of Moses, or again, they could not look on the extremity of the surface of his face. Theophylact again explains it: "The ignorant Israelites could not see that the law was to have an end and be abolished." But this is a mystical meaning; the second is the literal meaning.

Which is abolished. The splendour of Moses was to be abolished, or the brightness of his face. These words may refer either to the face or to the veil, but it is better to understand them of the veil, especially as the following verses refer to the removal of the veil of Moses by the light of the law of the New Testament.

Theodoret observes that the sun-like splendour of the face of Moses typified the glorious brightness of the law of Christ, while the veil typified the shadow under which the dumb ceremonies of Moses lay. The Jews have not even yet been able to see the face of Moses without the veil, because they unbelievingly insist on the reality of their shadowy ceremonies, and have no eyes for the light of the Gospel.

Ver. 14.—*But their minds were blinded.* They were blinded by the brightness of the face of Moses, and, allegorically, blinded by

the Gospel light. As this clause is the antithesis to the preceding, both meanings are included.

Until this day remaineth the same vail untaken away in the reading of the Old Testament. The Apostle is still continuing the allegorical sense. Moses and the Old Testament till to-day are veiled to the Jews, so that they cannot see that Christ is signified by so many figures, prophecies, ceremonies, and sacrifices. Again, the Old Testament is veiled to them, because they read it but do not understand its meaning nor see its end and intent, its light and splendour, which is Christ: the eyes of their mind are dull and heavy, as formerly were the eyes of their body when they could not gaze on the shining face of Moses.

Which vail is done away in Christ. This veil, by the grace and faith of Christ, is removed, so that we can clearly see Christ foreshadowed in the Old Testament.

Ver. 15.—*The vail is upon their heart.* This veil is the foolish pertinacity with which the Jews still stubbornly cling to the carnal sacrifices and rites of the Old Law, and so are blinded that they cannot see Christ typified by them

Ver. 17.—*Now the Lord is that Spirit.* (1.) The Father, Son, and Holy Spirit are not body but spirit. Spirit in this explanation is taken *essentially* for what is common to the Three Persons. So S. Ambrose. (2.) Spirit here may stand for the Holy Spirit: the Greek MSS. have the definite article, and Roman Bibles and others spell it with a capital; for the Jews acknowledge one Lord and God, but deny that there is a plurality of Persons, and that the Holy Spirit is God. When the Jews shall have the veil taken away and shall be converted to the Lord and to belief in the Blessed Trinity, then will they serve the Lord their God, not in the letter, with dumb corporeal ceremonies, but in the spirit. The God to whom they shall be converted is Spirit, and the Holy Spirit will give them the law of the Spirit of liberty, that with the eyes of their spirit they may see Christ veiled, under the law, and may worship Him in spirit and in truth. Cf. S. John iv. 23. S. Augustine (*ad Serapion*) thus explains this last passage: "*We must worship the Father in*

truth, i.e., *in the Son and Holy Spirit. We must worship the Three Persons of the Holy Trinity, the Father, Son, and Holy Spirit.*" But this is the mystical meaning.

Literally, Christ said this against the Samaritans and Jews; for the Samaritans worshipped God with worship that was false and devised by themselves, and so worshipped God together with idols; consequently the God of their worship was not the true God, but a created god of their imaginations, and the companion of idols. The Jews worshipped the true God indeed, but under fixed corporeal signs, which were shadows of things to come. To both of these Christ opposes Christians, who worship God in spirit and not in corporeal signs, and in truth instead of in shadows, falsehood, and ignorance. God is an incorporeal and pure Spirit. Spirit, therefore, in this passage denotes the spiritual worship of faith, hope, charity, and other virtues, by which God is worshipped in truth, *i.e.*, most truly, rightly, and properly, and not by shadows. Wherefore the sacraments and ceremonies of the New Law, since they are not shadows of the Old Law, but ornaments and helps of the Spirit, belong to the Spirit. Theophylact, Theodoret, Chrysostom thus explain the passage, and prove from it against Macedonius that the Holy Spirit is God.

It may be said that the same Spirit is afterwards called "the Spirit of the Lord." How, then, is He the Lord? The answer is: He is "the Lord" because He is God; He is "of the Lord" because He proceeds from the Father and the Son.

And where the Spirit of the Lord is, there is liberty. Liberty denotes a spontaneous, frank, free, and clearly illuminated will. Now that the veil of Moses has been taken away, we can, with clear and spontaneous will, walk according to the law of God. So Theophylact.

Notice that liberty is not here opposed to the obligation of law, Divine or human, as heretics think, but both to the veil of Moses, or the obscurity of the Old Law, and to the letter, or to the servile compulsion, fear, and deadness of the law. This liberty, therefore, is twofold. See notes to ver. 6.

1. Liberty is, says Chrysostom, an understanding and clear knowledge of the mystery of the Trinity, of the incarnation, and other things that are obscure to the Jews. It is also a knowledge of true religion and of Divine worship, which the Jews supposed to consist in the sacrifice of bulls and goats, though God wills to be worshipped in spirit and in truth. Just as heaviness, dulness, perplexity, and ignorance of the understanding, which hold the mind as it were fast bound in chains, are rightly called slavery, so on the other hand illumination of the intellect and clear knowledge are rightly called liberty, because the mind, set free from ignorance, error, and crass conceptions, is able to freely devote itself to truth, to God, to things spiritual and Divine. Hence Aristotle, Plutarch, Seneca, and others used to say that the wise man alone was free.

2. Liberty, as S. Augustine says, is to be found in the affections and in the love of righteousness, in freedom from fear of punishment, in the spontaneous fulfilling of the law from love of virtue, and not from fear of punishment. This free spirit of Christian love is contrasted with the slavery of Jewish fear. This is evident from the context. The Begardi, three hundred years ago, and the Suencfeldiani and Libertines of the present day, are therefore as impious, as ignorant, and foolish (*a*) in rejecting, on the supposed authority of ver. 6, the written word of God, as though it were a sun that had set, and in holding that the light within is sufficient for our guidance; (*b*) in teaching that a holy and perfect man is set free from the law and does not sin, even if he commit fornication. (*c*) They are followed by many others, who deduce the invalidity of all human laws. Cf. Bellarmine (*de Justific.* lib. iv. c. 3 and 4), and Belliolanus, in the fifteen books he wrote on Christian Liberty. S. Augustine (*de Continentia*, c. iii.) says excellently: "*We are not under a law which orders good and does not give it, but we are under grace, which makes us love what the law orders, and which can, therefore, give orders to free men.*" Cf. the same Father (*de Spirit. et Lit.* c. x., and *de Natura et Grat.* c. 57).

Ver. 18.—*But we all with open face.* The open face is that of

Christ incarnate or of the mysteries of the faith. We, looking on them, see the glorious Godhead of the Lord and His grace, and the work of our redemption foreshadowed in Moses and the Old Testament.

Beholding as in a glass. "Seeing as in a mirror, not beholding as from a watch-tower," says S. Augustine (*de Trin.* lib. xv. c. 8); but Erasmus renders the passage, "representing in a mirror," because he says this is the image of the glory of God. But the Greek verb is clearly to see, not represent in a mirror, and besides the representation is spoken of in the next phrase, "are changed into the same image." Since we see the glory of God in Christ and His Gospel, as though in a mirror, we are by this transformed into the same image of God, and we represent in ourselves this glory. This mirror, therefore, is the cause of the image, not the image itself.

The Apostle here means by *mirror* the Word clothed in flesh, and made visible, and whatever is put before our eyes in the Gospel and in the Church, and he contrasts all this with Moses veiled. Hence, in the next chapter, he speaks of *the image of God;* for Christ as God is the Word and image of the Father, as Man He is the mirror of the Deity and His grace and glory; consequently the Gospel of Christ is nothing but a most clearly polished mirror of the glory of God. Hence S. Augustine calls his "Sentences" a mirror.

"Mirror" may also be taken here to mean the faith through which, as through a mirror darkly, we behold God and the things of God. Cf. notes to 1 Cor. xiii. 12.

Are changed into the same image. Not essentially, as though our essence were changed into the Divine Essence, or into its archetypal being, which it had in God from eternity before it was created, of which S. John speaks when he says, "That which was made was in Him life." This is the error of Almaric and other fanatics, which is refuted by Gerson in his two epistles written against Ruisbroch, and of Ruisbroch himself (*de Vera Contempl.*). But we are changed *per accidens, i.e.*, by the rays of the light of Christ being reflected

on us as from a mirror, we become bright with the light of the faith and grace of Christ, and so we become like mirrors flashing out the light of heaven, and like suns illuminating others, as Chrysostom and Theophylact say. Nay, we become as gods, sharing in the Divine Nature, as S. Peter says. "God foreknew and predestinated us to be conformed to the image of His Son," says S. Paul. He alludes to Moses, who, beholding God and conversing with Him, received the rays of light reflected from God, as was said in the note to ver. 7. Moses did not see God Himself, but in a glorious, assumed body which acted as a mirror. Tertullian (*contra Marcion*, lib. v.) reads here, *we are transfigured*, as though Paul was alluding to the transfiguration of Christ on Mount Tabor, when Christ, brilliant with the light of His glory, shed it over Moses and Elias and the Apostles, and as it were transfigured them. In the same way, by the Gospel and the grace and faith of Christ, we are transformed and transfigured, inasmuch as we are made partakers of the truth, brightness, and glory of God, so that we are able to communicate them to others, and at last we reflect them on God Himself, from whom they first came.

"The whole life of Christ," says S. Augustine, "which was spent as man on earth, was a mirror giving us a pattern of good living." How wise are they who gaze constantly into this mirror, and do all they can to conform their lives to it, and so are transformed into different men, into heavenly, angelic, and Divine beings!

From glory to glory. (1.) From the glory of Christ into our own glory, so that we become clear and bright with grace and wisdom, even as Christ. (2.) From the brightness of faith into the brightness of sight. (3.) From the brightness of creation into the brightness of justification, according to Anselm. (4.) Daily growing more and more glorious, till we come to the glory of the Beatific Vision. Cf. notes to Rom. i. 17. Maldonatus (*Notæ mss.*) gives a further explanation: "Progressing from the glory of the Old Testament to the glory of the New." So it is said in Rom. i. 17, "from faith to faith."

Even as by the Spirit of the Lord. This change is through the

Spirit of the Lord. *Even as* denotes the cause that is suitable to, and worthy of, so great a change, such, *i.e.*, as it becomes the Holy Spirit to work. S. Basil and S. Chrysostom argue from these words against Macedonius that the Holy Spirit is God, and that it is He that taketh away the veil and gives understanding of the Scriptures. Tertullian finally (*contra Marcion*, lib. v. c. 11) reads here: "Even as by the Lord of Spirits."

CHAPTER IV

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel,* 7 *and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power,* 12 *to the benefit of the church,* 16 *and to the apostle's own eternal glory.*

THEREFORE seeing we have this ministry, as we have received mercy, we faint not:

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory ;

18 While we look not at the things which are seen, but at the things which are not seen : for the things which are seen *are* temporal ; but the things which are not seen *are* eternal.

SYNOPSIS OF THE CHAPTER

i. From what was said in the last chapter of the glory and honour belonging to the office of a preacher of the Gospel, S. Paul proceeds to assert that he discharges that office holily, sincerely, and blamelessly. He declares this to be a fact plainly known to all except to those whose minds were blinded.

ii. He declares (ver. 7) that he and the other Apostles undergo many sufferings on behalf of the Gospel without flinching, and that they with fortitude always bear about in their bodies the mortification of Jesus, on account of the hope of resurrection to a better life.

iii. He points out (ver. 17) that this our tribulation is but light and short lived, and works an eternal weight of glory.

Ver. 1.—*Therefore seeing we have this ministry.* The ministry of the New Testament, the excellency of which has been dwelt on in the preceding chapter. To this God in His mercy has called us, His unworthy Apostles.

We faint not. We do not yield, are not daunted by dangers and difficuities, are not wearied, as Erasmus turns it.

Ver. 2.—*But have renounced the hidden things of dishonesty.* All hidden and disgraceful wickedness. What is vile loves darkness, and those who seek for what is impure have ever in their mouth, "If not chastely, yet cautiously." S. Paul means : I do nothing, not even in secret, with which fault can be found : I am no hypocrite, like many false apostles. S. Ambrose (*Offic.* lib. ii. c. 3), alluding to the ring of Gyges, which enabled him to see all and be seen by none, and so led him to deflower the queen and slay the king, and get possession of the throne of Lydia, says beautifully : "*Give this ring to a wise man, that by its power he may be hid from the eyes of all if he does wrong : he will none the less flee from the stain of sin, though he be seen by none. The wise man's hiding-place is not to be found in fear of punishment, but in hope of keeping innocency. Law is not laid down for the righteous, but for the unrighteous ; for the*

righteous man is a law to himself in the uprightness of his heart, and has his rule of righteousness within." To the same effect is the golden sentence of Seneca: "*Even if I were sure that no man would know, and that God would forgive, yet the hatefulness of sin would prevent me from sinning.*" Add to this that even if we escape the notice of men when we sin, yet we cannot escape from the all-seeing eye of God, who will judge and punish. Therefore let every one renounce with S. Paul the hidden things of dishonesty, and live chastely, and keep his heart pure, just as if he were standing in the presence of God.

Not walking in craftiness. Professing to be one thing and secretly doing another. The words are aimed at the lust of the false apostles, and their secret evil-living. Cf. Eph. v. 12.

Nor handling the word of God deceitfully. As the false apostles do, who mix it up with the law of Moses, or fashion their teaching after the needs of time, place, and persons. These three were excellently performed by Luther. (1.) He falsified Rom. iii. 28, "We conclude that a man is justified by faith," by adding the word "only" to faith; and also 2 Pet. i. 10: "Give diligence by good works to make your calling and election sure," by omitting the words "by good works." (2.) He wrested the word of God to his own lusts when he tried to persuade a certain woman that it was lawful for her to lie with him whilst her husband was asleep, on the authority of 1 Cor. vii. 39: "If her husband sleep, she is at liberty." (3.) To suit different places, times, and persons, he gave different expositions of the words of consecration. Gaspar Querhamer Saxo has published thirty-six contradictory explanations of his on the subject of the Eucharist alone, collected from his writings during his lifetime.

Commending ourselves to every man's conscience. Those who follow their conscience and form their judgments by it see that what I say is true, and if they would say what they think, they cannot deny that I preach with sincerity, as in the presence of God, seeing and fearing God everywhere as my witness and judge.

Ver. 3.—*But if our Gospel be hid.* So as not to be understood and

hence not believed. He alludes to the veil of Moses (iii. 13), and anticipates the objection: "If you, O Paul, manifest, as you say, the word of God in truth, and commend yourself to every man's conscience, how comes it that this word of God of yours is not manifest to all? Why do not all believe it?" He replies that it is plain enough to the good and faithful, but to the wicked and unbelieving it is hidden and unknown, because they are reprobate. He is not speaking of the written Gospel, as heretics suppose, as though that were clear to all the elect, but of the mysteries of the Gospel, or the articles of the faith that are open and obvious to every Christian, such as the birth, Passion, and resurrection of Christ. These truths were preached by Paul and the Apostles before the Gospels were committed to writing; and when this letter was written, all the Gospels were not yet written.

To them that are lost. It is the proof and cause of their reprobation that they have a veil of blindness and unbelief over their heart, which prevents them from seeing and believing Christ and His mysteries, which are so clearly set forth in the Gospel and the New Testament.

Ver. 4.—*In whom the god of this world hath blinded the minds of them which believe not.* Who is meant by the "god of this world?" (1.) Marcion, according to Chrysostom, inferred that there is a certain god, just but not good, who was the creator of the world. (2.) The Manicheans reply that it is the devil, and that he was the creator of the world and of matter in general. (3) Chrysostom, Anselm, Theodoret, and Theophylact make the sentence run: God, *i.e.*, the true God, hath blinded the minds of the unbelievers of this world; or God, the true God, the author and maker of the world, hath blinded the minds of them that believe not. (4.) Œcumenius and S. Thomas say: The God of this world is the devil, who is the god of worldly men, not by having created them, but in the way of wickedness, example, power, and suggestion. This seems the simplest explanation; for S. Paul does not call him God simply, but the God of this world, *i.e.*, of worldly men, who prefer the perishing things of time to the realities of eternity. Cf. Eph. vi. 12. (5.) S. Thomas also says: "The God of this world is mammon, or the power and pomp that men

of the world make their chief good and set up as their god. Cf. Phil. iii. 19.

Them which believe not. The construction is a Hebraism. The Gospel is hidden in the case of unbelievers who perish, in whom *i.e.*, of whom, the God of this world hath blinded the minds.

Lest the light of the glorious Gospel of Christ . . . should shine unto them. The Greek word αὐγὴ, from which the verb here is derived, denotes, say Chrysostom and Theophylact, a faint light and foreshine of clear light, *i.e.*, of the brightness of the Divine glory which will be revealed in heaven. As the dawn and the morning star precede the sun, so does faith in this life, like a morning star, go before the brightness of the sight of the Beatific Vision. Cf. 2 Pet. i. 19. The Gospel is called the "Gospel of the glory of Christ," or the "glorious Gospel of Christ," because by it Christ is glorified.

Who is the image of God. (1.) This is strictly true of the Son, who proceeds from the Father as His image. (2.) The Son is called the image of the Father, because He is begotten by Him in such a way that He is most like to the Father, and most perfectly represents Him. He is the Word of God or the Wisdom of God, in whom the Father beholds His own Wisdom mirrored. "Word," however, stands for a concept of the mind, and is an image of the thought of the mind, and so He is distinguished from the Holy Spirit, who, though He perfectly resembles the Father, yet is not this by the mere fact of His procession; for by that He is merely the bond of union in will and love between the Father and the Son. (3.) The Son is the image of the Father by reason of His Divine Essence, inasmuch as He has received It from the Father. For, since He has received It from the Father, He is in reality diverse in Person, just as an image is diverse from its original. Moreover, since He has received His Essence from the Father, He is most like to Him, and in all things represents Him.

Observe the depth of the Apostle's statements. The world receives the light of faith from the Apostles, they from Christ, in the same way that Moses received it from an angel representing Christ; Christ from the Father, in the same way that light proceeds from light, and a ray from the sun.

Ver. 5.—*Ourselves your servants for Jesus' sake.* Supply "we show," or "we preach."

Ver. 6.—*For God . . . hath shined in our hearts.* In the account of the creation of the world given in Genesis, light is said to have been created first of all, because light is a quality most splendid, pleasant, gladdening, useful, efficacious, and powerful. Cf. Dionysius (*de Divin. Nomin.* c. iv.), who enumerates thirty-four properties of light and of fire wonderfully adapted to set forth God and the things belonging to Him. Cf. note to Gen. i. 2.

Hugo (*de Sacram.* pag. i. c. 10) and others point out, by way of allegory, that on the first day, when light was created and divided from darkness, the good angels were established in good and the evil in evil, and were separated each from other. What, therefore, was done in the world of sense was an image of what was being done in the unseen world. Nay, S. Augustine frequently maintains that the literal sense is that which refers to the angels.

The Apostle here explains this light tropologically. As God formerly produced light out of darkness, so now has He made unbelievers into believers, and has enlightened them with the light of faith. So, too, S. Augustine (*contra Advers. Leg.* lib. i. c. 8) lays down that by light and day succeeding the pre-existing darkness, and being again succeeded by darkness, is signified what spiritually takes place in man, viz., grace succeeding sin, and sin again grace.

To give the light of the knowledge of the glory of God in the face of Jesus Christ. To illuminate us, that we in turn may illuminate others with that clear and glorious knowledge which shines forth from God in the face of Christ, or else by means of our clear knowledge of Christ and His redemption. It is commonly said that a man is known by his face; hence to know "in the face" signifies to know clearly and openly. Just as at night a lighted torch throws light on the surrounding darkness, and is carried before travellers to show them the way clearly, so does Christ lighten us in the night of this world, so that we know God surely and plainly, and go on our way to see Him in the life of bliss in heaven. Hence the Glossa symbolically explains these words to mean: by Jesus Christ,

who is the Face of the Father; for without Him the Father is not known. There is still kept up an allusion to the veil over Moses' face contrasted with the open face of Christ (iii. 15). The word *face* may be, with the Syriac, translated the *person, i.e.*, we illuminate, others in the name, place, and authority of Christ. S. Cyril (*de Fide ad Theodor. Imp.*) says: "He hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. See how openly and plainly the light of the knowledge of God the Father has shone forth in the person of Christ."

Ver. 7.—*But we have this treasure.* The treasure is the ministry and preaching of the Gospel entrusted to him by God. Cf. ver. 1 and vers. 5 and 6.

In earthen vessels. (1.) In a body of dust frail and fragile. Our body is as an earthenware vessel; for as an earthen vessel is nothing but clay baked in the fire, so is our body nothing but earth made solid by the heat of the soul. Take away the soul, and the body returns to the dust whence it came. Cf. Ps. ciii. 14. Or, (2.) *in earthen vessels* means in ourselves; for though we are Apostles, still we are men, frail and fashioned from the dust, and, like earthen vessels, are worthless, weak, and contemptible, exposed to injuries at the hands of all. This explanation is favoured by the words that follow: "We are troubled on every side," &c. So in 1 Cor. i. 27, it was said that God had chosen the Apostles as the foolish, and weak, and base things of the world; and also in 1 Cor. ii. 1, Paul said that he had come to the Corinthians, not with excellency of speech or of wisdom, but in weakness, and fear, and trembling; and again, in 1 Cor. iv. 9, he expresses the same idea.

Origen (*Hom. in Numer.*) symbolically interprets this treasure as the grace of the Holy Spirit hidden in earthen vessels, *i.e.*, in the rude, unpolished, and unadorned words of the law and the Gospel.

That the excellency of the power may be of God and not of us. God wills me to have this treasure in an earthen vessel, in order that the excellency which is in me, and the fruit that I gather in the conversion of the heathen, may not be ascribed to me, but to the power of God and the grace of Christ.

Ver. 8.—*We are troubled on every side, yet not distressed.* Not made anxious. Physically he was distressed, hemmed in, and pressed down, but in the midst of adversity the Apostle's mind was serene and lofty. So, in Ps. iv. 1, David says: "Thou hast enlarged me when I was in distress."

We are perplexed, but not in despair. The Latin Version gives: "We are in want, but not destitute," or, as Ambrose, Theophylact, Erasmus, and Cajetan explain it: We are pressed with want, but not oppressed. There is a similar play on words in the Greek. Poverty gives sufficiency, nay, plenty, to a soul that is patient, wise, serene, and fixed on God. To say nothing of Christian writers, this was taught by Favorinus, who says: "It is true what wise men have said as the result of their experience, that they who have much want much, and that indigence takes its rise from abundance, and not from want. Much more is desired in order to guard the abundance you already have. Whoever, therefore, has great riches, and wishes to take forethought and guard against need or loss, needs loss, not gain, and should have less, that less may be lost."

The Greek may also be rendered: We are without guidance, and are perplexed in the midst of our evils and difficulties; still we are not overcome by them, nor by our anxiety and weariness. We do not despair, but we hope for, and we find counsel, help, and deliverance in God, and so we are conquerors. This explanation is nearer to the Greek ἀπόρια, which denotes, not only bodily distress, but mental, viz., want of counsel, doubt, and perplexity, when the mind, seeing itself surrounded by difficulties, is at a stand-still, and knows not what to do. But God succours the Apostles and their successors in these straits, and points out a way of escape. S. Xavier and Gaspar Barzæus found this true in their work among the Indians, and testified that in every difficulty the Holy Spirit taught them more than all doctors or wise men could have done.

Ver. 9.—*Persecuted, but not forsaken.* S. Gregory of Nyssa (*de Beatitud.*), explaining the last of the Beatitudes, "Blessed are they that suffer persecution," acutely and piously weighs the meaning of the word persecution, which etymologically points to some running,

or rather running before. He puts before our eyes a holy man and tribulation, like two runners running side by side. When the saint does not give place to tribulation, he says that he goes before it, as victorious over it, and that tribulation follows hard after him, and is, therefore, called persecution, not consecution, for it follows after but does not reach the holy man. He says that this word points out that the saints, through patience, run with great swiftness for the prize of glory, display their vigour and strength most brightly in the midst of persecutions. He goes on: "*Martyrdom shows us the arena, and marks out the course to be run by faith; for 'persecution' denotes an ardent desire for swiftness, nay, it even indicates the winning of the prize; for who can be victor in the race save he who leaves his competitor behind? Since, therefore, he that has an enemy behind, seeking to deprive him of the prize, has one 'persecuting' him, —and such are they who finish the course of martyrdom on behalf of their holy religion, who are persecuted by their enemies, but not overtaken. Christ seems in these last words to put before us the most glorious crown of bliss, when He says, 'Blessed are they that suffer persecution for righteousness' sake, for theirs is the kingdom of heaven.'*"

Cast down, but not destroyed. There is here an allusion to the earthen vessels of ver. 7. Though, he seems to say, we are earthen vessels, and cast down, as it were, from the most lofty towers of persecutions, yet are we not shattered. We are so hardened by the fire of charity that we cannot break. Some add, "We are humiliated, but not confounded," but the words are wanting in the Greek and Latin copies.

Ver. 10.—*Always bearing about in the body the dying of the Lord Jesus.* The death of Jesus, according to S. Ambrose, but the Greek is rather dying or mortification. The dying meant is the suffering of death like to the suffering of Jesus Christ, which is the road to and the beginning of death, a long and living death. This is the suffering spoken in vers. 8 and 9, suffering inflicted from without, though it may be extended also to any voluntary mortification of mind and body. It is called "the dying of Jesus," (1.) because it is borne by

His example; (2.) because it is undergone for His faith; (3.) because we, His servants, bear about in our body, by a kind of representation, the very death and Passion of Christ, just as slaves carry the badge and token of their master. Cf. Gal. vi. 17. So in Heb. xi. 26, it is said that Moses bore the reproach of Christ, and preferred it to the riches of Egypt (see note there). "*There is no doubt,*" says Ambrose, "*that in His martyrs Christ is slain, and that in them that suffer chains or scourgings for the faith, Christ suffers the same.*" Paul gives here the cause why, in the midst of trouble and distress, he is not crushed and destroyed, but is instead raised up and quickened. It is because by tribulation he is made like Christ crucified and smitten, and then raised and quickened; and, therefore, he rejoices in tribulation.

Salvianus (*de Vero Jud. et Provid. Dei*, lib. i.) says that no one is miserable who is content in the midst of misery, rather he is happy, because it is of his own devotion that he lives in misery. Toil, fasting, poverty, humility, weakness, persecution are not grievous to those that endure them, but to those that kick at them. Among the heathen, Fabricius, Fabius, Regulus, Camillus found poverty and affliction no burden. "*No one,*" he says, "*is made miserable by other people's opinion but by his own, and therefore false judgment cannot make them miserable whose conscience approves them. . . . None, I think, are happier than they who act according to their own knowledge and wish. Religious are of low estate, but they wish it so; they are poor, but pleased with poverty; they have no ambition, for they scorn it; they mourn, but they rejoice to mourn; they are weak, but they delight in weakness. 'When I am weak,' says the Apostle, 'then am I strong.' And so, no matter what may happen to those that are religious indeed, they are to be called happy. None are more joyous in the midst of all kinds of adversity than those who are in a state of their own choosing.*"

That the life also of Jesus might be made manifest in our mortal flesh. This is that future life when we shall rise with Christ to glory (ver. 14); and also the present life, when, after the pattern of the risen body of Christ, our afflicted bodies become more lively

through the operation of the Spirit, on account of our hope of the resurrection and through the power of God, which delivers us from so many dangers every day and strengthens us against them.

Ver. 11.—*For we which live are alway delivered unto death.* In the midst of a life such as ours, we are exposed to constant danger of death and to every kind of trouble.

The thought, then, that in all our tribulation we are made like to Christ in His Passion and resurrection is what animates, comforts, and strengthens us. As in our afflicted and mortified body the death of Christ is visibly set forth, so in its deliverance, salvation, and strengthening do we see the life and resurrection of Christ. When we are thrown to the lions and other wild beasts, to be, as all expect, surely devoured by them, they spare us and fawn upon us; when we are cast into the fire it shrinks from us, nay, with genial warmth refreshes us; when we are thrown into the sea to be drowned, the sea bears us up and preserves us from all hurt; when I was stoned at Lystra and left for dead, I was soon after found to be alive. In all these and similar persecutions and afflictions I have fellowship with, I am made like, and I set forth the suffering, death, and burial of Christ, which by the power of God, were but the glorious prelude to the life of bliss. And for this reason I am strong, nay, I rejoice and glory in all my tribulations; for they give me a sure and certain hope of an eternal life of glory. "*Therefore*," says Œcumenius, "*was Christ permitted by God to be delivered to death, that His resurrection might be made manifest to all. He who daily raises us certainly raised up Himself also, and will in good time raise us up to eternal life.*"

Ver. 12.—*So then death worketh in us, but life in you.* Your spiritual life, your salvation is produced through faith and grace, but ours by the death of our body. The passion and death of the Apostles has been the life of the Church. "The blood of the martyrs is the seed of the Church," says Tertullian. Chrysostom gives a different explanation: "You live in peace and suffer no such persecutions for the faith as I do; and so you seem to live, and I seem to die daily."

We, having the same spirit of faith. As David was hemmed in with dangers, and yet was delivered by God alone from them all, and said: "I believed," *i.e.*, I believe that God will always be true to His promises and deliver me, so too do we believe and hope, and boldly profess that our help and strength, our deliverance and resurrection have been promised by God, and will most surely be wrought out.

Ps. cxvi., alluded to here by S. Paul, is a Eucharistic psalm, in which David gives God thanks for his safe deliverance. Hence it begins with, "I believed." In other words: I, David, in the midst of dangers and adversity, when hunted by Saul and his men, when my life was sought by Achish and the Philistines, when I was so placed that I seemed to be deprived of all human help, and to be in desperate straits, yet put my trust in God, who had promised me safety, and moreover the kingdom, by the mouth of Samuel. Wherefore, I said boldly that I believed, without doubting that God would deliver me from all these evils, and would bring me to His promised kingdom, as, in fact, He has delivered me, and has set me on the throne. "Right dear in the sight of the Lord is the death of His Saints." My death is of great account and great price in the sight of the Lord. God, therefore, carefully watches that my death, or that of His other Saints may not be allowed, except for good cause and great gain, and He wonderfully guards us and delivers us. This, I, David, found in the cave and at other times when I was shut in by the bands of Saul and of my other enemies, and therefore with praise and thanksgiving do I exclaim, What return shall I make unto the Lord for all the benefits that He hath done unto me? I will receive the cup of salvation, of my many safe deliverances—that cup which is a witness and public profession of God's goodness to me, and of my frequent escapes from danger—of God's salvation will I take.

Observe here that (1.) the Jews had three kinds of sacrifices, the whole burnt-offering, the sin-offering, and the peace-offering. This last was a sacrifice of salvation, offered for the peace and salvation of any individual or family, or of the whole people, whether

already obtained or to be obtained. (2.) In every sacrifice a libation was made to God, just as if the sacrifice were God's feast. The cup, therefore, of salvation is the cup of wine which was offered to God, poured out and drunk by the offerers. (3.) This cup was a figure of the Eucharistic chalice, which makes us not only mindful of the salvation wrought by Christ, but also partakers of it.

Tropologically this "cup" is martyrdom and affliction, and the obstinate resistance that we make to sin, even unto death, says S. Basil, in his comments on Ps. cxvi. For Paul eagerly longed for martyrdom, and hence he speaks not of the cross, but of the cup of salvation, as though he should say: I will readily drink whatever the Lord may have given to me, even though it be the martyr's death; and therefore knowing, says S. Augustine, that martyrdom is not within my own power, but depends on the grace of God, I will call upon that grace, and will publicly preach and celebrate the name of the Lord. Similarly, Christ speaks of His Passion as a cup, and bids His Apostles and martyrs and all His members drink of it (S. Matt. xx. 22, and xxvi. 42). As, then, every Christian offers to Christ, His Deliverer, the Eucharistic cup and sacrifice as a thanksgiving, so does Paul offer his sufferings, his afflictions, and death to Christ, as a most pleasing cup. So, too, have all the martyrs, by openly professing their faith and dying for it, offered to Christ the cup of their martyrdom.

I believed. I believed, and I still believe. This is a continuous act of belief, and not merely one that is inchoate, especially so since David speaks of the person of Paul and of us all, and puts his own belief forward as one deserving our imitation.

Ver. 14.—*Shall raise up us also . . . and shall present us with you.* Shall present us with you in glory. He says out of modesty, "shall present us with you," not "you with us," because the Corinthians were the cause and object of his preaching, and so also of his glory.

Ver. 15.—*That the abundant grace might . . . redound to the glory of God. I.e*, through many giving thanks. The Syriac renders it,

"that since grace abounds through many, thanksgiving may be proportionately multiplied to the glory of God."

Ver. 16.—*But though our outward man perish.* Though the body be corrupted through persecutions, afflictions, hunger, thirst, cold, nakedness, scourgings, and diseases, yet the spirit within is renewed, and advances in faith, hope, charity, readiness of mind, and, like gold from the fire, comes out stronger and brighter, says Chrysostom.

This verse differs from Rom. vii. 22. There the outward man is concupiscence, or the man governed by concupiscence; the inward man is charity, or the man renewed by the spirit. But here the outward man is the body, the inward is the soul; or, more appositely, the outward man is the man regarded as corporeal, or in so far as through his body he is visible, tangible, passible, and susceptible of injuries from without; the inward man is the same man regarded as possessed of a soul, or in so far as through his soul he is invisible, and bravely and cheerfully bears bodily afflictions. Since man consists of two so dissimilar parts, the body without and the soul within, and since the soul itself seems to have two sides, one which animates the body, and shows itself outwardly in the body by its working and passions, and so seems in a sense outward, animal, and embodied; one self-contained, concerned only with the operations of the mind, and so seems inward and invisible, hence man, consisting of these two parts, is called outward in the first respect, and inward in the second.

Hence it is evident, against Illyricus, that original sin and concupiscence are not an evil substance formed from man by the devil, and united to man's substance as its form; for this form would be the inward man, and that so corrupt as to be incapable of renewal, opposed to what the Apostle says here.

Tertullian was wrong, says S. Thomas, in gathering from this passage that the soul is corporeal, and has its figure and members like the body, so that the inward man is but a copy of the outward. In the same way John Huart, a physician, in his *Examen Ingeniorum*, lately published, has maintained that the souls of the lost are tortured

by fire, because, he says, they have their members or images of members, they have their senses and sensations, in the same way that Dives said that his tongue was tormented, in S. Luke xvi.

But this opinion is baseless. As the soul is not corporeal, it has no members strictly speaking; but what is said of its senses and sensations may be true. For the rational soul, being also sensitive, has within itself a root of sense and sensation, *e.g.*, touch, by which it feels heat and fire, and the pain they cause. Although this sensation cannot be exercised naturally apart from the body, yet God can supernaturally produce it in a soul separated from the body; for such a soul has and retains the root of sensation within itself. This is the opinion of many subtle philosophers, and they find it easy in this way to explain how fire affects the soul. Reason, too, is in their favour; for sensation wholly consists in the soul. When, *e.g.*, we see with the eye, or hear with the ear, or touch with the hand, the sight, or hearing, or perception of touch is not in the eye, or ear, or hand, but in the soul. It is not the body but the soul which sees by the eye, hears by the ear, and touches by the hand; why, then, cannot God, by His omnipotence, produce the same sensation in a soul separated from the body? The natural use of the organs of the body, which has been lost at death, may be supernaturally replaced, as He can and does sometimes supply the object of sensation; as, *e.g.*, he may enable a man to see through a wall what is being done in a closed bedroom, or see what is taking place in distant countries. We read of such things in the life of Anselm and other Saints.

Day by day. As the outward, *i.e.*, the body daily is weakened and aged by affliction, so the inward man, *i.e.*, the mind, is daily renewed and gifted with youth through the hope of resurrection. We read of Abbot Barnabas in Sophronius (*Prat. Spir.* c. x.), that he drove a thorn into his foot and refused to have it taken out, and so caused his foot to fester; and when some expressed their wonder, he said: "The more the outward man suffers, the more does the inward flourish." In the same work, in chap. viii., we read of Myrogenes, a man afflicted with dropsy, saying: "Pray for me, fathers,

that the inward man may not grow dropsical, for my prayer to God is that I may live a long time in this weakness." No doubt these Saints applied this general declaration of the Apostle to their own particular diseases.

So that admirable martyr, Clement of Ancyra, when tortured by Agathangelus, under the Emperor Diocletian, with every possible kind of torture, though broken in body, yet became daily stronger, so much so as to long for fresh tortures, and to pray God that his life might be prolonged for them, and obtained his request. He lived for twenty-eight years, during which he was constantly tortured. At length Diocletian and the judges, amazed at his constancy, asked him how he could bear such tortures, and he answered in these words of Paul: "Though our outward man perish, yet the inward man is renewed day by day."

Ver. 17.—*For our light affliction, which is but for a moment.* All our tribulation is light and short-lived when compared with the exceeding weight of eternal glory, and is to it as a single feather is to all the lead in the universe.

S. Augustine (*Enarr. in Ps.* lxx.), when explaining the words of Christ, "For My yoke is easy, and My burden light," says beautifully: "*The one burden is oppressive and wearisome, but that of Christ sustains thee. One pulls thee down, the other lends thee wings. If you take away its wings from a bird, you take away, indeed, a weight, but by removing the weight you force it to remain on the ground. Restore the weight, and it will soar aloft. Of this kind is the burden of Christ.*"

S. John Chrysostom had this in his mind when he was being led to Cucusus into exile. And then when, in extreme bodily weakness and fever-stricken, he was forced by his guards to travel from there for seventy days continuously, with the hope that he would succumb to the hardships of the journey, and so rid the Empress Eudoxia of one she hated bitterly (as indeed happened), when oppressed with hunger, thirst, poverty, heat, and attacks by the Isaurians, he cheerfully and bravely overcame them all, and, forgetful of himself, consoled and animated the noble matrons, Olympias and Pentadia,

and his other friends, bidding them be ready to bear bravely imprisonment and other sufferings for Christ. It was then that he wrote that Divine treatise on the theme, "No one is injured but by himself," in which he surpasses himself. By solid arguments he showed that the whole cause and matter of real pain arise from ourselves, and not from any one else. "Sin alone," he says, "is the only evil, and the only one to be grieved for, and it cannot find lodgment in the breast by one's own free-will. But all other evils and pains, when compared with sin, are not real, but only painted shadows, being light, short-lived, and of little account; but sin brings in its train an innumerable number of grievous and eternal pains."

A far more exceeding. The Greek is, "from excellence to excellence," *i.e.*, says Theophylact, a weight of glory that is above measure wonderfully sublime and great. The Latin version gives, "above measure excellent." The sense, of course, is—the weight of future glory is incomparably greater and more sublime than the tribulation we suffer here.

Chrysostom and Theodoret remark on the beautiful contrast drawn between the eternal and the momentary, the weight and the lightness, the rest, nay, the glory and the tribulation. So in the next verse we have a contrast drawn between the things which are seen and the things which are not seen, between things temporal and things eternal. So to the Maccabees, to Vincent, Laurence, Stephen, stones, gridirons, and racks, and all tortures, when compared with the glory of heaven, were but as a moment in respect of eternity, as a feather or a bubble in respect of heaven, as a point in respect of the whole world.

S. Augustine (*Enarr. in Ps.* xciv.) says beautifully that "*God says 'I have somewhat for sale!' 'What is it, Lord?' 'The Kingdom of heaven.' 'With what price is it bought?' 'Thy kingdom is bought with poverty, joy with grief, rest with toil, glory with shame, life with death.'*" For it is written, "Blessed are the poor, for theirs is the kingdom of heaven; blessed are they that mourn, for they shall be comforted,' &c. S. Paul therefore aptly assigns to glory, weight;

to tribulation, lightness; a moment's duration to this, eternity to that; to this, present time and place; to that, an exalted permanence; to this, tribulation, that it is ours as a thing we can contain within the hand; to that that it ever works within us, beyond all conception and all measure.

Eternal weight of glory. The Syriac is "an infinite glory for ever and ever." This is "worked for us," not physically or efficiently, but morally and meritoriously. Hence appears the merit of good works. Calvin, however, denies that this follows, and in this he is followed by Beza; he says that all that is here signified is the order and road by which we attain to glory, viz., through tribulations. But this is too cold an exposition. A road or way is not said to work the end of the journey, unless you understand the road to mean, not the way itself by which you go, but the act of travelling or journeying; this, indeed, is the cause of the end of the journey, and not merely the moral cause, but the physical and efficient cause. But if Calvin assign this to good works and merits in respect of the eternal reward, he assigns more to them than Catholics do. Again, the Greek word κατεργάζεται shows that more than the order of going is meant, for it signifies, "works out," "finishes," "perfects;" *i.e.*, it denotes a cause, not of any kind, but one that is powerful and efficacious. So say Ambrose and also Chrysostom in these words: "God, the Just Judge, renders bliss to the just, in the same way that He renders hell to the wicked." But to the wicked He assigns hell as the merited punishment of their wickedness, therefore to the just also He assigns bliss as the reward they merit for their good works.

S. Bernard (*Serm* 17 *in Ps.* xci.) says: "*He did not say, 'Shall be rewarded,' but, 'Worketh in us an eternal weight of glory.' Glory, my brethren, lies hidden in our tribulation; in this momentary act eternity is involved, in this imponderable there is an exceeding weight.*" One is contained in the other, as the harvest is contained in the seed. When the seed puts forth its strength it is already producing the harvest. S. Bernard goes on to say: "*Meanwhile let us hasten then to buy for ourselves that field, that treasure hidden in the field;*

let us count it all joy when we fall into divers tribulations. Let us learn to say with all our heart, 'It is better to go to the house of mourning than to the house of feasting.'"

It may be asked, How can these sufferings be called light, when in another place they are said to be not worthy to be compared? I answer that they are not worthy so far as they are sufferings, or natural penal works, because in this sense they have no proportion to so great glory; yet they are "worthy" in so far as they are borne from grace or charity. They then become works of grace, which is the seed whence glory springs. As the seed has a certain worthy proportion to the harvest, so has grace to glory. Again, they are "worthy" in so far as they are sufferings of Christ, springing from His merits and subordinated to them. For Christ merited for us this endurance of sufferings and afflictions, and also merited that we should merit eternal glory by this suffering of ours, as though it were His own, flowing from Him and His merits.

S. Bernard (*Serm.* 1 *de Diversis*) presses well each word of the Apostle here; he says: "*Go on, then; murmur and say, 'It is too long, it is too heavy: I cannot endure sufferings so great and protracted.' The Apostle declares that what He suffered was light and but for a moment. Certainly you have not yet received of the Jews five times forty stripes save one; you have not yet laboured more than all; you have not yet resisted unto blood. Let us see, then, if sufferings are not worthy to be compared with glory.* (1.) *Why do you uncertainly count up days and hours? The hour flieth by and with it punishment: they do not attach themselves to you, nay, they give place and are succeeded by others. It is not so with glory, it is not so with our reward, with the recompense of our toil. It knows no change, no end; we enjoy it wholly and all at once, and it abides for ever.* (2.) *Punishment is sipped drop by drop, it is easily swallowed, and soon done with. But in our reward there is a torrent of pleasure, and an overpowering current, an overflowing torrent of joy, a river of glory and of peace.* (3.) *It is not a glorious robe, or a glorious abode, but glory itself that is promised us. In truth, the expectation of the just is not of something joyful but of joy itself. It is not the*

honeycomb, but the most pure, liquid honey, that God has laid up for us; it is very joy, life, glory, peace, pleasure, delight, felicity, happiness, and exultation that the Lord our God has treasured up for us; and all these things are one, that Jerusalem may share it equally in all her citizens. And this one Thing is nothing save Himself, according to the words of the Apostle, 'God shall be all in all.' This is our reward, this is our crown and prize. Would God that we may so run that we may obtain."

The author (perhaps Hugh of S. Victor) of the treatise, *de Anima et Spiritu*, which is found in the works of S. Augustine (but evidently not his, for it quotes Boethius), graphically describes this weight of glory and these joys of the Blessed (c. lvii. *et seq.*). (1.) He describes the mutual love of all the Blessed, and their consequent mutual joy; for no one rejoices in his own glory alone, but in that of every one else, and hence he is not once blessed, but a hundred thousand times. (2.) He describes the rapture of the Blessed flowing from the Beatific Vision. (3.) He sets before our eyes their perfect peace and happiness. (4.) He vividly describes (c. lxiv.) the greatness of their wealth, which is God Himself. (5.) He relates the abundant fulness of the beauty, good health, wisdom, melody, honour, riches, and of all good things more than we can taste here, or even conceive of. "*In heaven*," he says, "*is whatever you love, whatever you desire. If you are delighted with beauty, the just shall shine as the sun; if swiftness or strength, they shall be as the angels of God; if a long and healthy life, there is eternal health and a healthy eternity; if it is fulness, they shall be filled when the glory of the Lord shall appear; if it is intoxication, they shall be intoxicated from the richness of the house of God; if it is melody, there the angels endlessly sing sweet strains to God; if any worldly pleasure, the Lord shall give them to drink of the torrent of His Godhead; if wisdom, they shall be all taught of God; if concord, their food will be the will of God; if power, they will enter into the power of God, and they will be all-powerful over their own will, as God is over His. As God can do what He will by Himself, so by Him will they be able to do what they will. If honour and riches, God will set*

His good and faithful servants over many things; if true security, they will have sure certainty that their good will never fail them, for they will know that of their own accord they will not lose it, and that God, who loves them, will not take it against their will from them that love Him." From all which Gregory (*Hom.* 32 *in Evang.*) rightly infers that "*no one can come to great rewards but by great labours. Hence that excellent preacher, Paul, said that no one is crowned except he strive lawfully. Let, then, the mind be delighted at the greatness of the prize, but not terrified by the laborious conflict.*" The present time, as one of the Saints says, is a time of penitence and toil; the future will be a time of rest and gladness.

Ver. 18.—*The things which are seen are temporal; but the things which are not seen are eternal.* S. Augustine (*Sentent.* No. 270) says well: "*There is this difference between things temporal and things eternal, that the former are loved more before they are obtained, but seem worthless when they arrive. Nothing satisfies the mind but a true and certain eternity of incorruptible joy. But eternal joy is more ardently loved when obtained than when longed for. No one can value it above its true worth, so that when he attains it it seems vile in his eyes through having been too ardently longed for. But so great is the excellency of heaven that charity will obtain far more than faith has believed or hope desired.*" See also S. Gregory, *Hom.* 36 *in Evang.*, where he draws out at length this distinction between carnal and spiritual pleasures.

CHAPTER V

1 *That in his assured hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience,* 12 *not that he may herein boast of himself,* 14 *but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only,* 18 *and by his ministry of reconciliation to reconcile others also in Christ to God.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven,

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self-same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

SYNOPSIS OF THE CHAPTER

i. The Apostle goes on to remind the Corinthians of the glories of heaven, saying that in exile here and in the tabernacle of the flesh he longs for them, and wishes to be absent from the body and present with the Lord.

ii. He shows (ver. 9) that it is his endeavour to please not men but Christ alone, who shall come to judgment.

iii. He declares (ver. 14) that he is constrained to do this by the love of Christ, who has reconciled us by His death; and therefore that he no longer knows any one according to the flesh, but only him who is a new creature in Christ.

iv. He professes himself (ver. 18) to be a minister and ambassador of Christ, and he prays them to be reconciled to God for Christ's sake.

Ver. 1.—*For we know that if our earthly house of this tabernacle were dissolved.* If this mortal body, which is as it were a tent in which we tarry for a brief space while travelling here, be dissolved, we have a firm and lasting house in the glory of the soul and eternal life. This is the interpretation of Photius, Anselm, S. Thomas, Lyranus, and it is supported by vers. 6 and 8. From this and the explanation of the Fathers, and especially from ver. 8, we gather, against Tertullian, the Greeks, Armenians, Luther, and Calvin, that souls immediately at death are beatified, and do not sleep under the altar till the resurrection.

Secondly and more fitly we may say that this *house* is the body glorified by the resurrection, and this body *we have, i.e.*, shall surely have at the resurrection. And this meaning is more in harmony with ver. 4 and the last chapter; for the Apostle is urging them to

endure, in hope of the resurrection when we shall receive our glorified body, bodily mortification and suffering. So, in 1 Cor. xv. 43, he says that the body is sown in dishonour, it is raised in glory, *i.e.*, glorified. Such a body is properly the home of a beatified soul, as a mortal body is the home of a soul living and suffering here. So S. Chrysostom, Theodoret, Theophylact, Ambrose.

It may be said that the glory itself into which the beatified soul enters is the house of the soul, even as Christ says: "Enter thou into the joy of thy Lord." I answer that "enter into joy" does not mean that that joy is a house into which the soul enters, as some seem to think, but by metonymy the place of joy is called joy, and the meaning is: "Enter into the heavenly nuptials, enter into heaven, where is the place of the most perfect joy for ever." It is less accurate to speak of that glory or joy as a house into which the Blessed shall enter.

Chrysostom (*Hom.* 5 *in Ep. ad Heb.*) says that "we ought to put off our body with as much ease as we should a coat, or as Joseph left his cloak with the Egyptian woman;" and Aloysius Gonzaga, on his death-bed, spoke of his death as a mere change from one house to another.

Ver. 2.—*For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.* That is, (1.) we long to be free, as the Syriac takes it, from the earthly house of our natural body, and receive the heavenly home of our glorified body. (2.) But a better meaning is: We groan because of the death which must intervene between this life and the life of eternity; for death is a violence done to nature. We should wish to be clothed upon with glory, not to be deprived of life, as appears from ver. 4. S. Gregory (*Morals*, lib. xxxi. c. 26) says: "*Lo! Paul longs to die and yet shrinks from death. Why is this? Because, though victory is for ever joyous, yet pain for the present is grievous. For, as a brave man who is girt ready for battle with one that is close at hand is both nervous and ardent, trembling and resolute; as his pallor bewrays his fears, while his wrath urges him forward; so is a holy man, when he sees his suffering near, both distressed by the weakness of his*

nature and strengthened by the certainty of his hope: he trembles at the prospect of a speedy death, and yet rejoices that by dying he will more truly live. No one, however, can enter the Kingdom but through death, and, therefore, in all, confidence is mingled with wavering, and wavering with confidence; joy with fear, and fear with joy."

It may be asked how the metaphor of a house and tabernacle agrees with that of a garment which is put over all. I answer that the Apostle uses here two metaphors, one taken from a house, one from a garment. The Hebrews are wont, and in this they are here copied by S. Paul, to mingle many metaphors at once. We may see this repeatedly in the Prophecies and the Psalms, and also in the parables of Christ.

Ver. 3.—*If so that being clothed we shall not be found naked.* Instead of clothed, some read unclothed, through a difference of a letter in the Greek compound verb. This reading is followed by Augustine and Bede, Ambrose, Tertullian, and Paulinus; and Augustine thus gives the sense: "We shall be clothed upon with heavenly glory, when once we are stripped of this body and clothed with Christ."

We should observe that the Apostle here distinguishes three things, (1.) the being unclothed and naked, (2.) the being clothed, (3.) the being clothed upon. As in the last verse he called our heavenly glory a house, so here by another metaphor he calls it a robe. Now some explain this passage thus: We long to be clothed upon with our heavenly home, the heavenly and incorruptible body, in such a way, however, that we may be gifted with immortality and glory, and be found not bare, but clothed with glory. For, as the Apostle says in 1 Cor. xv. 51: "We shall all rise indeed to immortality, but we shall not all be changed into glory." But this is true of the reprobate alone. Although they will have an immortal body, yet it cannot be said that they will have a celestial body; this will be the endowment of the Blessed only. A celestial body, then, is one that is both immortal and glorious, and consequently they that have this are necessarily clothed and not found naked. This is the distinction pointed out here by the Apostle in the conditional

statement, "If so be that, being clothed, we shall not be found naked."

Secondly, S. Chrysostom, Theophylact, Theodoret, Ambrose explain the passage differently. They say: This house, *i.e.*, this celestial glory will be our portion if we be found worthy of it, and are placed among the elect and not the reprobate: in other words, if we are found clothed with grace, charity, and good works, and not naked without them. This is the sentence of S. Paulinus (*Ep.* 8 *ad Sever. Sulpit.*). He says: "If, when you are stripped of your body, you be not found naked of good works." If we be clothed with them, then God will super-clothe us with the new robe of eternal glory. But since in the next verse he explains this nakedness to be the separation of the soul from the body, in the words *not for that we would be unclothed, i.e.*, of the body, so that the soul alone be beatified in nakedness, *but clothed upon*, it seems better, with Tertullian (*re Resurr. Carnis*, c. 42), to say that we are called naked and unclothed when we are dead, and when the soul has lost the body; and consequently that we are clothed when the soul regains the body, and puts it on as her robe, and are clothed upon when the body is clad and adorned with heavenly glory as its robe. As the soul's dress will be the body, so the body's will be glory; and thus the soul will be clothed with the body, and clothed upon with glory. Therefore, we long to be clothed upon with it, "if so be that, being clothed, we shall not be found naked."

We should notice again that the word *if* points to something that is peculiar and not common to all the elect, but proper to those only who shall be found at the end of the world alive and clothed with the body, and who so live, or so die, as quickly to rise again, and seem to be not dead but alive, clothed upon with immortality. As Cajetan rightly points out, the sense therefore is: It will not be our lot to be dissolved in death, from which we naturally shrink, and on account of which we groan, but to be clothed upon with glory, which we so ardently long for; that is to say, *if* at the end of the world we be found remaining and not yet dead, but clad with the body, and so not be made naked; or if so, at all events

for so short a time that we may be said to pass from this life to eternity.

Ver. 4.—*For we that are in this tabernacle do groan, being burdened.* Being burdened, as the Syriac takes it, through the weight and load of the body. Yet we may say with S. Gregory Nazianzen: "Take from me, O Lord, this heavy robe" (this earthly, burdensome, and troublesome body), "but give me another, one that is lighter."

Not for that we would be unclothed but clothed upon. We would not be deprived of the body, but we would be clothed upon with glory, if nevertheless being clothed with a body of flesh we be not found stripped of it by death. The Apostle is in the habit of speaking of the resurrection and the day of judgment as if they were close at hand, and as if he with the others then alive would behold them. Cf. 1 Thess. iv. 17. Since the Apostle says that we would not be stripped of our body, Plato was wrong in identifying σῶμα and σῆμα, as though the body were a tomb. In this he was followed by Origen, who supposed souls to be enclosed in bodies as in prisons in punishment of their sins. But the soul does not long to be set free from the body, as it would if this theory were true. The body is therefore the friend, companion, and colleague of the soul, and the soul demands its body as form requires matter, and *vice versâ*. The Apostle would seem to be here condemning this error of Plato and his followers, which was commonly taught in the schools of Corinth.

That mortality might be swallowed up of life. Mortality by immortality.

Ver. 5.—*Now He that hath wrought us for the self-same thing is God.* He that wrought, perfected, and formed us, *i.e.*, (1.) He that created us for this eternal life of bliss, is God. (2.) He who by His eternal decree prepared and predestinated us for this same bliss, is God. (3.) Best of all, He who by His grace so forms and prepares the will and understanding of man and his whole nature, and who makes him so live as to be worthy of being beatified with this immortality, is God.

Who also hath given unto us the earnest of the Spirit. *I.e.*, as Ambrose says, the Spirit Himself. God has not given us a pledge of gold or of silver, *i.e.*, gold or silver as a pledge, but He has given us His Holy Spirit, inasmuch as He has infused into us His charity, and the virtues of the Spirit of holiness, whereby as sons we cry "Abba, Father," in full trust in God as our Father. For this Spirit is a pledge of our heavenly inheritance of glory laid up for us, and God has given us this Spirit to assure us through Him, as a pledge and earnest, that we shall attain our future inheritance if only we imitate our Father, and call upon Him as sons, and obey Him, and retain inviolate His Spirit as a pledge.

Ver. 6.—*Therefore we are always confident.* We confidently and boldly endure, nay, long for dangers and death for the sake of Christ and His Gospel. So Theophylact. The word, therefore, points to this daring confidence as the result of hope for this eternal inheritance, and of the possession of a pledge of it in the Holy Spirit.

Knowing that whilst we are at home in the body we are absent from the Lord. As long as we are in the body here, so long are we absent in banishment from the sight of the Lord God, our Father, and from our inheritance; we are living like foreigners in a strange land, as long as we are in this mortal body. Because we are enrolled as citizens of heaven and heirs of God, we are pilgrims here; therefore we hasten to be free from this pilgrimage and to attain our heavenly country, to enter into the inheritance of God, our Father. Therefore we boldly meet dangers and death, and enter upon them as the road to heaven. S. Bernard (*de Præcep. et Dispens.* c. xxvii.) says: "*What is all care for the body but absence from the Lord? And what is absence but exile? Therefore we are in exile away from the Lord, and live in exile in the body, while our endeavour after God is hampered by the burdens laid upon it by the body, and while charity is wearied with its cares.*"

Ver. 7.—*For we walk by faith, not by sight.* For we do not yet behold the nature and beauty of God face to face. So Chrysostom, Theodoret, Theophylact, and Œcumenius. Therefore they are wrong, whoever they be, that say that the Blessed see God, not directly in

His Essence, but by means of some appearance which represents His Essence, in the same way that the appearance of colour received on the retina represents to the eye the colour of the wall. It is no such kind of sight that the Apostle here means, but that by which an object is plainly seen in itself. For faith is opposed to sight; but by faith we do not see, but darkly believe what is future and absent.

Ver. 8.—*Willing rather to be absent from the body.* "Having a good will" (the Latin version); "greatly desiring" (the Syriac); "wishing with all our heart" (Chrysostom). We choose rather to be absent from the body, that we may come to appear before the presence of God and enjoy the sight of His countenance.

Hence it is proved that souls behold God immediately after death; for the reason given for preferring to be absent from the body is that we may be present with the Lord, or, as Erasmus and Vatablus rightly translate the words, "that we may be at home with the Lord." But if we shall be still exiles when separated from the body, and do not at once reach the home of our Father, but must still linger on the way and live still in exile, then we should not desire to be absent from the body, nay, we should prefer to spend our exile in it, as the natural abode of our soul, rather than in some unknown place.

Ver. 9.—*Wherefore we labour.* We vie with each other in our zeal, our ministry, our endeavours to please God; we strive not to be surpassed by any one in this contest.

Whether present or absent. These are mutually opposed. If we are absent from God we are present with the body, and *vice versâ*.

We should notice that the Greek word here used strictly means to live at home amongst one's own people; and the opposite denotes living out of one's country and in exile. Hence Erasmus and Vatablus translate, "whether present at home, or living in exile abroad." But the Apostle seems to use the words in a more extended sense; for he applies the words which we have translated "present or absent" to life in the body and also to life with God. But we cannot properly speaking be said both to be at home in the

body, and, when separated from the body, with God; and, again, we cannot be said both to be in exile both in the body and with God; and, therefore, we take the meaning to be to dwell or to be present, and in the other case, to leave, to be absent. For as long as we live in this body we are absent from the Lord; and, on the other hand, as long as we inhabit heaven we are present with the Lord and absent from the body. But still there is no reason why the Apostle should not mean to be at home and to be in exile.

Observe that the Apostle said in ver. 1, that we have two houses, one earthly and the other heavenly, and that in both we are at home; for the body is our natural home, and heaven our supernatural. Consequently, our exile is two-fold. While in the body we are exiles from heaven, and, when separated by death from the body, we pass to another land and are exiles from the body. The Apostle's meaning then is: In whatever state we may be, whether absent from God and present with the body, or *vice versâ*, we endeavour to please God, that we may be able to appear before His presence and enjoy the light of His countenance. For unless we please God, neither shall we be able, while present in the body and absent from the Lord, to come into His presence, nor while absent from the body and present with the Lord, shall we be able to abide in His presence and enjoy it in bliss. We strive, then, while here to attain both; we endeavour both to come into His presence, and to merit to remain in it for ever. "He who pleases God here," say Ambrose and Anselm, "will not be displeasing to Him there."

Others take the clause to mean, "whether living here or departing from the body to go to the Lord," &c. In other words, we do all that we can to please God down to the very last breath of life, when the soul leaves the body. This is adopted by Tertullian (*de Resurr. Carnis*, c. xliii.); but since these words of the Apostle, as I have said, have a more extended meaning, the former sense is more probable. This last restricts them too closely to the body.

Ver. 10.—*For we must all appear.* The particle *for* gives the reason of what has just been said. We strive to please the Lord in

all our works, in order that, at the tribunal of Christ, before which we all must stand, we may be gifted with a glorious body, and with the blissful presence of God and the Beatific Vision. We would not be deprived of it with those who, by their evil works, have displeased God.

Before the judgment seat of Christ. We must all be made manifest to Christ the Judge and to all men before the dread tribunal, that each may see the good and evil deeds of every one. Hence it follows that Paul and the other Apostles must also be judged, but in such a way that at the same time they may be judges of others, and condemn those who have refused to believe (S. Matt. xix. 28).

That every one may receive the things done in his body, &c. Glory or punishment will be awarded in proportion to each one's merits or demerits. Observe 1. that the deeds of the body are also deeds of the soul; for the soul in this life does nothing and can do nothing without the body; so much so, that for thought itself it needs the help of images drawn from corporeal things. In this way what the soul does by the instrumentality of the body is done by the body.

2. Chrysostom points out that each one's own deeds are here spoken of, because the merits of others, as, *e.g.*, of our parents, will not avail us before the judgment-seat of Christ. Cf. Ezek. xiv. 14, 20. If we would think of this tribunal when we are tempted by our companions, by lust, by pride, by gluttony, we should easily overcome them all, and should not suffer ourselves to be drawn away by fear or lust from obedience to the law of God. Cf. Chrysostom (*Hom.* 10 *Moral.*).

The Pelagians inferred from this verse that infants have no sin, and that there is no such thing as original sin; for it is said here that Christ, when He comes to judgment, will only call into question the sins that each has committed in his body. But infants have done nothing, nor could do anything of their own; and, therefore, they conclude that they have no sin on which Christ can pass judgment.

S. Augustine (*Ep.* 107) answers that this sentence of the Apostle's

reaches even to infants; for, he says, original sin as a habit is theirs individually and inheres in them, but the actual sin of Adam, viz., the eating of the forbidden fruit, which was his own and physically inherent in him, from which original sin as a habit was derived to every one born from him, may be said to morally belong to each infant, and be regarded as its own proper act; and in this sense they committed this sin, not directly but in Adam; for the will of Adam was regarded as the will of all his descendants, including even children.

But a better answer can be given, and one more in harmony with the Apostle's meaning, viz., that the Apostle is not speaking of infants but of adults. For he is exhorting them to do all that they can to please God in all things, that each may receive a reward from God proportioned to their deeds. Infants, though they will have to appear before the judgment-seat of Christ, yet will not need to have their works examined nor their demerits, but will receive the punishment due to original sin, as S. Augustine says (*Serm. de Omnibus Sanct.*), and also Nazianzen (*Orat.* 60).

Ver. 11.—*Knowing therefore the terror of the Lord.* Knowing what I have just said of Christ's judgment-seat, when each will receive the reward of his deeds; or, knowing that the Lord is to be feared as a Judge and Avenger, we therefore persuade men to fear Him also.

Fear has a twofold meaning—(1.) actively of the fear we feel because of the Lord; (2.) passively of that which the Lord is, viz., a terrible Judge. Jacob, *e.g.*, calls God "the fear of his father Isaac," or the Object that Isaac feared (Gen. xxxi. 42). So here *fear* is put for the object of fear—a fearful thing, a terror. The meaning, therefore, is: Knowing that God is to be feared, we persuade men. Cf. Isa. viii. 13.

But we are made manifest unto God. God knows that I sincerely fear Him, and try to make others fear Him also. Paul, by speaking of this fear and desire of pleasing God, might seem to some, and especially to his rivals the false apostles, who were only too glad to find an occasion of reproach against him, to be praising himself as

holy; hence by these words and what follows he clears himself from any charge of vain-glory and love of praise.

Ver. 12.—*That ye may have somewhat.* Some occasion of glorying about me, some answer to give to my opponents.

Which glory in appearance and not in heart. Who boast of their piety, but know in their conscience that they are hypocrites and false apostles.

Ver. 13.—*For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause.* The Greek verb translated *beside ourselves* denotes a rapt state, when the mind is carried out of itself, whether by some strong influence of nature, of disease, of melancholy, or of apprehension of new and unwonted objects; or when God throws it into deep contemplation and ecstasy, or when frenzy and insanity drive it into delirious folly. All these senses are applicable here; nay, the Syriac, Chrysostom, Theophylact, Vatablus, and Erasmus render it "whether we be mad." S. Paul opposes "whether we be beside ourselves" to "whether we be sober," as if he meant whether we be foolish or wise. The same contrast is found in Acts xxvi. 25. The same word is applied by His relations to Christ in S. Mark iii. 21.

Again, this rapture and folly may be understood either of self-praise or of the love and contemplation of God. The Apostle seems to be speaking primarily of self-praise, according to Ambrose and Chrysostom, and this is supported by what has just gone before. But since this praise has for its object the excellence of the ministry of the New Testament, and the height of love and clear knowledge of God attained under it, the word may be equally well referred to this latter. He seems indeed to be alluding to the vision of Moses, when he saw the glory of God on Mount Sinai at the reception of the law. Cf. 2 Cor. iii. 7, 18, where a comparison is drawn between Moses and S. Paul. Hence, in chaps. iv. and v., S. Paul praises himself for the tribulations and labours he had undergone for the sake of the Gospel, by which he was striving after the glorious presence of God.

The meaning, therefore, is—(1.) If, forgetful of ourselves, we are

carried away by the vehemence of our zeal, which the world regards as folly, so that, like fools, we give way to praising our ministry, and speak of ourselves too highly and too boastfully (for to praise one's self, as S. Ambrose says, is pride, and boasting, and folly), it is to God's glory that we do it. If we are sober in our words and praises of ourselves, it is to teach you modesty. Hence (2.) follows the explanation of S. Augustine, Anselm, Theophylact, and others. If we are hurried into excess or ecstasy of love, knowledge, and speech of God, as, *e.g.*, in iii. 18, v. 8, 9, so that we seem to boast and sing our own praises, or, as Chrysostom renders it, if we seem drunken and foolish with love and contemplation (as in Acts ii. 13; xxvi. 24), it is to God's glory that we do it.

Plato in Phædrus says that frenzy or folly is fourfold—that of poets, of mystics, of seers, of lovers—and that the fourth is the best and most blessed. "*Of Divine frenzy or madness there are*," he says, "*four kinds laid down, over which as many gods preside. The inspiration of the seer is attributed to Apollo, of the mystic to Liber, of the poet to the Muses, while the frenzy of lovers comes from Venus and Cupid. We hold that the last of these is the best and most excellent.*" Theophylact says that this last kind of frenzy was S. Paul's, inasmuch as he was one who lived not in himself, but was carried out of himself and lost in Christ, his Beloved, and wished to be anathema from Christ for his brethren's sake. The soul of one who loves is not where it lives but where it loves. Theophylact says: "*If we are beside ourselves because of God, it is that we may bring you to Him. So S. Paul loved God with a lover's frenzy, and lived for Him alone, and by Him he loved was carried out of himself and wholly given to God. The life that he lived was not his own but the life of Him that he loved, beloved and precious for His sake only.*"

But S. Augustine, Bede, and Anselm understand this verse, not of frenzy, but of S. Paul's being carried up to the third heaven, and their explanation is this: "What is 'that whether we be beside ourselves, it is to God,' but seeing things which it is not lawful for a man to utter? What is that 'whether we be sober, it is for your cause,'

but what he says elsewhere, 'I determined not to know anything among you save Jesus Christ, and Him crucified?'" S. Augustine again (*Enarr. in Ps.* civ.) says: "*What is meant by 'whether we be beside ourselves, it is to God,' but leaving all carnal things, and being unable to speak of what we have seen? What is meant by 'whether we be sober, it is for your cause,' but we speak so as you can understand? For Christ by His birth and Passion made Himself such that men might be able to speak of Him.*"

The being out of one's mind is, says S. Anselm, the having it fixed on things above, so that things below slip from the memory. In this state were all the Saints to whom the secrets of God that pass this world's understanding were revealed. So here the Apostle, being mentally set free from all human frailty and from all the perishing and changeable things of this world, lived in heart in an ineffable contemplation of those things, of which he says that he had heard unspeakable things which it was not lawful for a man to utter. But for the sake of others he descends, and says: "Whether we be sober, it is for your cause"—although we may contemplate high things, yet we speak soberly of them, that you may be able to take them in. This is Anselm's explanation.

S. Bernard (*de Nat. et Dignit. Amoris*, c. iii.) describes beautifully this frenzy of S. Paul's. He says: "*Hear this holy frenzy: 'Whether we be beside ourselves, it is to God: whether we be sober, it is for your cause.' Do you wish to hear further frenzy? 'Yet now if thou wilt forgive their sin—and if not, blot me, I pray Thee, out of Thy Book of Life.' Do you wish for more? Listen to the Apostle himself: 'I could wish that myself were accursed from Christ for my brethren.' Does not this sound like the wholesome frenzy of a mind well affected, viz., that he is firmly affected to what cannot possibly be effected, viz., to be anathema from Christ for Christ's sake? This was the drunkenness of the Apostles at the coming of the Holy Ghost; this was the madness of Paul when Festus said to him: 'Paul, thou art beside thyself.' The reason follows: Was it wonderful that he should be pronounced mad, who, when in danger of death, was endeavouring to convert to Christ his judges, by whom he was being*

judged for Christ's sake? It was not much learning that gave this madness, as the king said, concealing the truth that he perceived; but, as was said, it was the Holy Spirit, with which he was drunken, who made him wish to make those who were judging him like himself in all things. And, to pass over all other instances, what greater madness could be conceived than that a man who had left the world from an ardent desire to cling closely to Christ should again lay hold of the world at the call of obedience and brotherly love, and descend from the sky to the sty? I speak of our young friend, Benjamin, who in his madness thinks nothing of himself, but only of Him who has made him wholly beside himself. With this same madness were the martyrs afflicted who smiled amid their tortures. So do we delight to be beside ourselves."

Again (*Serm.* 85 *in Cantic.*) he says: "*Perchance one may ask me what it is to enjoy the Word. Hear one who has had that experience, as he says, 'Whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause.' By the mere will of God my relations with Him are one thing, my relations with you another. It was allowed me to experience that ecstasy but not to speak of it; in my soberness I so condescend to you that you may be able to understand what I say. Whoever thou art that art anxious to know what enjoyment of the Word is, prepare for It thy mind and not thy ear. It is taught by grace and not by the tongue. It is hidden from the wise and prudent, and revealed unto babes.*"

Ver. 14.—*For the love of Christ constraineth us.* This love of Christ by which He loved us, and gave Himself for us, compels us to follow His example, and give ourselves for all men to save them from death. And hence, as occasion requires, we are at one time beside ourselves, at another, sober. It is better to understand *the love of Christ* objectively, rather than subjectively.

That if one died for all then were all dead. The bearing of this verse is explained by the next, which also gives its connection with the preceding. So great was the love of Christ that He died for all. Hence it follows that we were dead; for He died to set us free (by taking it on Himself) from death, bodily and spiritual,

which sin had brought on us. Hence plainly appears Christ's compassion and love; and they constrain us to love Christ in return, and to work in every way for the salvation of our neighbour; to exclude no one, but to labour for all, whether rich or poor, even as Christ did. S. Thomas explains it otherwise: "All ought to be dead to the old life, and account themselves dead, that they may live, not to themselves, but to Christ." But this is somewhat obscure and far fetched, and is identical with what is said in the next verse, which yet is distinct from this.

Were all dead. Except, says S. Anselm, the Blessed Virgin, who never incurred original sin and spiritual death. Secondly and better, all died in Adam because in him all came under the necessity of sin and of death, even the Mother of God herself, so that she and all others without exception needed to be redeemed by the death of Christ. In Adam, therefore, the Blessed Virgin sinned and died, but in herself she incurred neither sin nor spiritual death, because she was kept from them by God's prevenient grace, as was said in the notes to Rom. v. 12.

Ver. 15.—*And that He died for all*, &c. We judge also that He died for all, that they which live should not henceforth live for their own glory, or pleasure, or their desires, but for Christ, who by right of redemption has made us His servants; and as a servant does not labour and live for himself but for his lord, so should each of us be able to say: "I live, yet not I, but Christ liveth in me;" and, "My soul shall live to Him." Anselm says: "*The soul of man should fail in itself to avail in Christ, who died that we should die to our sins, and who rose that we should rise to works of righteousness. What else is 'living not for themselves but for Him,' but living not according to the flesh in the hope of earthly vanities, but according to the Spirit, in hope of the resurrection which has already taken place in themselves in Christ?*"

Ver. 16.—*Wherefore henceforth know we no man after the flesh.* Because the love of Christ for us is so great, and constrains us, therefore we regard carnal things, that is things external and temporal, such as fame, health, friendships, kindred, of no account

out of Christ. So Chrysostom takes *no one* to stand for "nothing," as does Vatablus; and S. Augustine (*contra Faust.* lib. ix. c. 7) takes it in the same way. But by the *flesh* he understands the corruption and mortality of the flesh to be meant; and the sense then would be: We no longer know this carnal and mortal life, because, filled with a sure hope, we meditate on and seek for a future life, that blissful spiritual life awaiting us after the resurrection, in which Christ is even now preparing us a place. This meaning is suitable but somewhat far-fetched, for the Apostle is here setting in opposition to the flesh, or the carnal man, the new creature which is in this life, and which lives through faith and grace in Christ; therefore he adds: "If any man be in Christ, he is a new creature."

In the third place, then, we may more simply and properly explain the verse thus: We henceforth know none of those outward relationships of kindred, friendship, nationality, rank, breeding, or learning, for we are dead to these natural affections, and having been regenerated in Christ, we live to Him alone, and love Him alone, and all others in Him, according to the spirit of charity, and not according to the flesh. In other words, we seek not to please men, or the praise and glory of men, but of God only. S. Paul's rivals, the Judaising false apostles, as we shall see in chap. xi., were wont to boast that they were Hebrews and of the seed of Abraham, and this boasting he calls, in xi. 18, "glorying after the flesh." Hence this verse is a tacit rebuke to them, where he says that he knows no one in the way of earthly love or boasting, or because of relationship and friendship according to the flesh, not even in Abraham himself. Similarly, in Phil. iii. 3, he says, "We rejoice in Christ Jesus and have no confidence in the flesh;" *i.e.*, we once rejoiced that we were Hebrews and nobly born according to the flesh, but now we are dead to those affections, for all our praise and rejoicing is Christ. So Gagneius.

Yea, though we have known Christ after the flesh. If at any time we, whether I, Paul, myself, or the other Apostles, regarded and saw Christ present with us in a mortal body and subject, like us, to bodily sufferings, such as hunger and thirst and cold, now we know Him not save as immortal and passible. So Chrysostom, Theodoret, and the

Seventh General Synod. This interpretation too is supported by what follows.

Secondly, and better, Gagneius takes the meaning to be: If we formerly knew, *i.e.*, thought of great account, and made our boast of Christ after the flesh, that Christ by birth was a Jew and of our nation, so that we Hebrews were relations of Christ after the flesh, as the false apostles boast; and if we were proud of having lived with Christ on terms of intimacy, then are we now dead to all such feelings, and, being re-created by Christ, we think more highly of Him, and now know Him only according to the Spirit, *i.e.*, as the God-man, the Redeemer of the world, our Teacher, the Author of grace and salvation; and as we live and labour for such an one, so do we preach Him throughout the whole world.

Thirdly, others with great probability think that Paul is referring to that time in his own life when he was a persecutor of Christ. Although once, he would seem to say, I had an unworthy opinion of Christ, thinking that He was to be a mere temporal king, such as the Jews expect the Messiah to be, yet I no longer know Him or regard Him as such.

Hence, fourthly, we may see the error of Faustus the Manichean, in explaining S. Paul to mean that in the beginning he thought Christ to have had a real body, but afterwards saw his error, and that he means the same in Phil. ii. 7, when he says that Christ was made in the likeness of men, as if He had a fantastical and apparent body, but not one that was real and substantial. Eutyches again twisted this passage to suit his heresy. He said that "we know not Christ according to the flesh" means that, by the Incarnation the flesh and human nature of Christ were swallowed up by His Divinity; and he laid down that in Christ was one nature as well as one person, and that that one was Divine.

We may see here how heretics twist and wrest aside the Scripture to suit their own fancies, just as if it were a nose of wax. So did the Iconoclasts of olden times, and lately Calvin (*de Reliquiis*) twist these words of the Apostle against the veneration of relics and of images of Christ and the Saints, just as though the Apostle had said: Now

after the resurrection we know not Christ after the flesh; whatever in Him was carnal must be consigned to oblivion and sent about its business, that we may devote all our energies to seeking Him and possessing Him according to the spirit. But it is most evident that this is not the Apostle's meaning; for if it were, he would have us forget the flesh, the death, and Passion of Christ, and be unmindful of it and unthankful for it, the very opposite of which Christ commanded when He instituted the Eucharist as the perpetual memorial of His death. Whence S. Paul himself says (1 Cor. xi. 26): "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." Therefore the Apostle's meaning here is not Calvin's, but the one I have given above. Cf. Second Council of Nice, act 6, following Epiphanius and Cyril.

Ver. 17.—*Therefore if any man be in Christ, he is a new creature.* If any one is with me regenerate in Christ, and re-created and changed, as it were, into a new creature, even as I am not what I was, Saul being changed into Paul, then the old rites of Judaism, the old former affections and judgments, such as knowing any one according to the flesh, have all passed away. In such an one all is made new: he has new affections, new thoughts about the realities and hopes of Christianity, a new life, a new hope of the resurrection, new grace, sanctification, and justification. On this newness, cf. S. Anselm and S. Augustine (*de Cantic. Novo.* vol. ix.).

S. Bernard (*de Assumpt. B. Mariæ*) assigns its cause. He says: "*All things are made new*, i.e., *the old fortress is overturned, a new one raised. Lust having been banished, the heart expands with a mighty longing; and after its arrival the mind yearns far more for heavenly things than it had ever before longed for earthly. Now is the wall of continence raised up, the bulwark of patience. But this work rises on the foundation of faith, and grows by love of one's neighbour till it reaches even to the love of God.*"

Ver. 18.—*And all things are of God.* All these new things were created and given by the gift and grace of God, *who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation*, in order that through our preaching we may persuade

men to repent and receive the faith of Christ, that so we may reconcile them to God.

Ver. 19.—*God was in Christ.* *I.e.*, as the Son by oneness of Essence. So Ambrose and Primasius. Hence S. Ambrose (*de Fide ad Gratian*, lib. iii. c. 5) says that God, *i.e.*, everlasting Divinity, was in Christ, and Christ reconciled the world because He was God. Secondly and better: "God was in Christ," *i.e.*, through Christ, reconciling the world to Himself. Thirdly, Cajetan takes it: God reconciled to Himself the world in Christ, or the world that believes in Christ. But this seems forced and harsh.

Not imputing their trespasses unto them. Not imputing but freely forgiving their trespasses, not by imputation of the righteousness of Christ, as the heretics think, but by a real infusion of it. So Chrysostom and Anselm.

Observe the Hebraism. (1.) When the Scripture says that God imputes or does not impute sin, it does not mean that He acts against the reality of things, for so would God be false, but rather, since the judgment of God is most pure, He regards things and sins as they truly are. (2.) The same appears from the fact that the whole law, and consequently every sin against the law, depends on the judgment of God, *i.e.*, on the eternal law which is in the Mind of God. (3.) And the chief reason is that all remission of sins depends on the forgiveness of God: but to forgive is not to impute; for sin, belonging to the sphere of morals as an offence against God, is removed by forgiveness, which equally belongs to the moral world. But the generous goodness of God infuses, together with this forgiveness, grace, charity, and all virtues, that we may be adorned with them as real gifts of God, may be justified and become worthy of the friendship of God.

And hath committed unto us the word of reconciliation. He hath given us the duty of preaching the word of God, by which we are to reconcile men to God, as was said at the last verse. By metonymy, *word* may be put for the reality as sign for the thing signified. In this way the word of reconciliation would be reconciliation itself, or the power and ministry of reconciling men to God.

Ver. 20.—*We pray you in Christ's stead, be ye reconciled to God.* As Christ's ambassadors, even as if Christ were entreating you by us, we implore you to give up your wills to be reconciled to God. See what diligence, what energy, what zeal the Apostle displays in his endeavours to convert the Corinthians.

Ver. 21.—*Him who knew no sin.* Experimentally, says S. Thomas, Christ knew no sin, though by simple knowledge He did, for He did no sin.

Hath made Him to be sin for us. For us, says Illyricus, who were sin; because, he says, sin is the substance and form of our soul. But to say this of ourselves is folly, of Christ blasphemy. (1.) The meaning is that God made Christ to be the victim offered for our sin, to prevent us from atoning for our sins by eternal death and fire. The Apostle plays on the word *sin*, for when he says, "Him who knew no sin," he means sin strictly speaking; but when he says, "He made Him to be sin for us," he employs a metonymy. So Ambrose, Theophylact, and Anselm. In Ps. xl. 12, Christ calls our sins His. (2.) *Sin* here denotes, says S. Thomas, the likeness of sinful flesh which He took, that He might be passible, just as sinners who are descended from Adam are liable to suffering. (3.) *Sin*, in the sense of being regarded by men as a noteworthy sinner, and being crucified as a malefactor. So the Greek Fathers.

Of these three interpretations the first is the more full, significant, and vigorous, and the one more consonant with the usage of Scripture, which frequently speaks of an expiatory victim as sin. Cf. Hosea iv. 8; Lev. iv. 24 and 21; Ezek. xliv. 29. The reason of this metonymy is that all the punishment and guilt of the sin were transferred to the expiatory victim, and so the sin itself might seem to be also transferred to it. In token of this the priest was accustomed to lay his hands on the victim, and call down on it the sins of the people; for by the hands are signified sinful actions, which are for the most part executed by the hands, as Theodoret says in his notes on Leviticus i. Therefore the laying of hands on the victim was both a symbol of oblation and a

testimony of the transference of guilt to the victim, showing that it was expiatory, and that it bore the sin itself, with all its burden of guilt and punishment. In this way the high-priest on the great Day of Atonement turned a goat into the wilderness, having imprecated on it the sins of the whole people. Cf. Lev. xvi. 20.

That we might be made the righteousness of God in Him. (1.) That we might be made righteous before God, with the righteousness infused by God through the merits of Christ. So Chrysostom. He says *righteousness* and not *righteous*, says Theophylact, to signify the excellency of the grace, which effects that in the righteous there is no deformity, no stain of sin, but that there is complete grace and righteousness throughout. (2.) *The righteousness of God* was Christ made, in order that its effects, or the likeness of the uncreated righteousness of God, might be communicated to us by His created and infused righteousness. So Cyril (*Thesaur.* lib. xii. c. 3). (3.) Christ is so called because God owes not to us, but to Christ and His merits, the infusion of righteousness and the remission of our sins. Cf. Augustine (*Enchirid.* c. 41). Cf. also 1 Cor. i. 30. Heretics raise the objection that Christ was made for us sin, in the sense that our sin was imputed to Him and was punished in Him; therefore we are made the righteousness of God, because it is imputed to us. I answer that the two things are not parallel; for Christ could not really be a sinner as we can really be righteous, nor does the Apostle press the analogy. He only says that Christ bore our sins, that we through Him might be justified. Moreover, Christ actually was made sin, *i.e.*, a victim for sin (this is the meaning of "sin" here), and therefore we truly become the righteousness of God. So easily and completely can we turn the tables on these Protestant objectors.

CHAPTER VI

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations,* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them,* 13 *and he expecteth the like affection from them again,* 14 *exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.*

WE then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be yet not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

SYNOPSIS OF THE CHAPTER

i. He exhorts them not to neglect the proffered grace of reconciliation spoken of at the end of the last chapter.

ii. He points out (ver. 4) the qualities required in ministers, especially in Apostles and preachers of the Gospel.

iii. He declares (ver. 11) how his heart was filled with love of the Corinthians, and he strives to stir them up to like love.

iv. He warns them (ver. 14) by many contrasts carefully to avoid holding intercourse or intermarrying with unbelievers.

Ver. 1.—*We then, as workers together with Him.* We, as workers together with God, beseech you to accept this proffered reconciliation, spoken of in vers. 18, 19, and 20, of the preceding chapter.

Beseech you also that ye receive not the grace of God in vain. He receives grace into a vacuum, says Anselm, who does not work with it, who does not give it his heart, and who, through sloth, makes that grace ineffectual, by not doing all that he can to express it in good works. In other words, do not suppose that faith alone is reconciliation, for a good life and good works are also indispensable. So Theophylact, following Chrysostom.

Observe that the Apostle applies the word *grace* to the general benefit of reconciliation of the world through Christ's redemption; for it was of this that he had just been treating. Nevertheless, under that he comprehends that particular grace which Christ has merited for each one, and which God gives to each one, to enable each one to become a partaker of the general redemption wrought by Christ.

Ver. 2.—*For he saith, I have heard thee in a time accepted* (Isa. xlix. 8). The Apostle proves that now is the time of grace and reconciliation, in order that we may not receive this grace in vain, from the fact that Isaiah had foretold that this would be the time of grace. He is anticipating an objection which might be raised. It might be said by some one: "It is not in my power to receive

the grace of God; for to give it or not to give it depends on the will of God. How, then, can you exhort me to receive it?" Paul replies: Now is the time accepted, now is the time of salvation, now is the time of grace, when, as Isaiah foretold, God offers His grace to all, and hears the desires and petitions of all.

In a time accepted. This time is the period of the law of grace, or the present life of Christians, during which they have the opportunity of doing good works and obtaining merit. But after this life it is not called "a time accepted;" for in this time only has God been pleased to offer to all men, through Christ, His grace of reconciliation, loving-kindness, and salvation. It is called accepted and acceptable, *i.e.*, most welcome, and worthy of being received with the greatest possible rejoicing and praise, since it brings salvation to the world through Christ.

These words are addressed by the Father to the Son. *I have heard, i.e.*, since the prophetic eye sees the future as already present, *I will hear* Thee, My Son, making request for Thy members, and in Thy faithful members, and asking for help, and grace, and salvation. And *in the day of salvation*, in the time of grace, when I will call all men to eternal salvation by Thee, O Christ, *have I succoured Thee, i.e.*, I will succour Thee, so that you shall obtain in Christians, as Thy members, the salvation that is offered them by Thee. So Ambrose, Chrysostom, Anselm. Cf. Isa. lxi. 2, where Christ says that He is sent to preach the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn. This acceptable year was typified by the year of Jubilee. The whole time, therefore, that Christ preached, and after that the whole time of the New Law, was, and is, to them that obey Christ and accept His free gift, a year of jubilee, of mercy, peace, forgiveness, salvation, and freedom. In this year, after the long-standing wrath of God against us, we are restored to His grace, good-will, to our glorious inheritance, and all the original good things which we had in the state of innocence in Paradise. The same time, the same year, was the day of vengeance on our foes, when God avenged the human race on its enemies by delivering them from their tyranny.

Ver. 3.—*Giving no offence in anything.* When we speak of the day on which all are called by Christ to be saved, let us be careful that we put no stumbling-block in any one's way, and by our self-indulgence, or gloominess, or cowardice cause him to refuse to accept, or advance in the way of, salvation; else we Apostles, who do all that we can by our preaching and living to induce all to accept salvation, will be blamed.

Ver. 4.—*Approving ourselves.* "Commending ourselves" (Erasmus), "declaring ourselves," as others render it; but "showing ourselves" (Syriac) is the best. The Latin version, however, takes it in the Optative, "let us show ourselves." Paul is here again defending himself and praising himself because of his rivals, the false apostles; and he exhorts all Christians, and especially all preachers of the Gospel, of whom there were many at Corinth, to live up to the Evangelical and Apostolical life. At the same time he tacitly describes his own life, his sufferings, fortitude, and virtues, that others may imitate him, and may in their own lives offer a contrast to the pride, self-indulgence, cowardice, and other vices of the false apostles. As we shall see in chap. xi., he is forced in this Epistle to praise himself in self-defence.

S. Paul here puts forward a living picture of a true and genuine Apostle and preacher of the Gospel, by which any one may examine teachers whose faith and uprightness are suspected. This picture is also a model for all teachers and pastors to copy. S. Paul wishes the Corinthians to see the injustice of preferring their false apostles and blatant demagogues before himself and his fellow-Apostles, in whom all the marks of a true Apostle will easily be found. These marks he now proceeds to enumerate.

As the ministers of God in much patience. The exhibition of suffering endured not once but often is a plain proof of apostleship. The word "patience" is to be referred to what follows. Let us show ourselves, says S. Paul, as ministers of God, by suffering many tribulations, necessities, distresses, stripes, and other afflictions. For men admire this patience as a higher philosophy, they themselves being accustomed when they are injured to be angry, indignant, and

to avenge themselves by blows and angry words, and thus they are led to infer the truth of Christian doctrine and to recognise the Spirit of God. For example, S. Xavier and his companion Juan Fernandez made no progress in Japan until a man one day spat in the face of one of them; whereupon the Saint gently wiped his face and proceeded with his sermon as though he had suffered nothing, and bore with most exemplary patience their scoffs and insults. The keen-witted Japanese so admired this fortitude that they at once proceeded to honour them as men descended from heaven, and to vie with each other in embracing the faith they taught. The heathen Epictetus also saw the power of constancy and long-suffering, and taught his followers to show the wisdom he had taught them, not so much by words as by deeds of endurance. In his *Enchiridion* (c. 29), he says: "*Be not in a hurry to utter thy words to the unskilful; but rather let thy words act as fuel to the flames of thy deeds; for sheep do not ask us to prove by reasonings how much they may have eaten, but they quietly digest their food, and show its results in wool and milk.*" So Christ (S. Matt. vii. 16) says of false prophets, "by their fruits ye shall know them;" and again, in S. Luke viii. 15, speaking of the seed of the Gospel which falls into good ground, He says "these are they which in an honest and good heart having heard the word, keep it, and bring forth fruit with patience."

In necessities.—In want of food, drink, and clothing. Theophylact takes the word in a more general sense, as denoting the intensity and severity of his tribulations, when they become so overwhelming that escape seems impossible, and drive a man into extreme necessity, and as it were stifle him.

Ver. 5.—*In tumults.* Being constantly hunted from one city to another, so that I have no place to abide in, but am forced to be always going hither and thither. The word may, however, also denote popular outbreaks or tumults, as in S. Luke xxi. 9.

Ver. 6.—*By pureness.* Being pure in all things, not only inasmuch as Paul was guiltless of bribery, and forbade his disciples to yield to it, but also because he preached not at others' expense, as Theophylact says. The Latin version gives the word a narrower meaning, as

denoting pure and perfect chastity, abstinence from every lustful action, the cultivation of angelic purity, such as was seen in Paul and the other Apostles. Every infidel and heretic looks upon this as a token that a man is a true minister of God; and he rightly thinks that chastity with himself is impossible. It is possible among Catholics alone, inasmuch as they are sharers in the true faith and in the grace of God. Hence you will not find among heretics virgins or houses of virgins, or monks or monasteries, no, nor even celibate priests. These are to be found in every age in the Roman Catholic Church alone, which has followed, and taught her members to follow, Paul and the other Apostles as her guides and teachers.

By knowledge. Let us see that we do not appear to some to be unskilled and untaught as to what things Christians are to do and avoid. Let us rather show that we know such things, by teaching others the good they are to do, and the evil that they are to avoid, that so they may attain salvation, and that all may know us to be God's ministers, preachers, and Apostles. So Ambrose. Anselm, not amiss, thinks that *knowledge* here denotes acquaintance with the Holy Scriptures.

By kindness. Let us not be rancorously bitter against those who trouble us, but let us be gentle and kindly disposed to them, in thought, word, and deed, that all may say that we are God's ministers. It is evidently a sign of adamantine fortitude, says Theophylact, when any one, being harassed and attacked on every side, is not only long-suffering, but also gentle and kind. It is superhuman, Christ-like, God-like.

Such was S. Athanasius, of whom Nazianzen says in his oration in his praise: "*Athanasius was in his life high and lifted up, in his mind filled with humility; of such urbanity that all might easily approach him; forgiving, free from all anger, compassionate, pleasant in speech, pleasanter still in his life, in shape like an angel, in mind still more angelic, calm when rebuking others, able to instruct when he gave praise, as far removed from easy-going carelessness as from harsh severity; in short, he was adamant to those that struck against him, a magnet to those that stood apart from him.*"

By the Holy Ghost. By the gifts of the Holy Spirit, and by the works we do by His help and guidance. Let us do everything with so pious, kind, sincere, and fervent spirit, that it may be apparent that we are not moved by vanity or pride, but by the Holy Spirit. So Anselm, Theophylact, Chrysostom.

Ver. 7.—*By the word of truth.* By purely and sincerely preaching Gospel truth, let us show ourselves ministers of God.

By the power of God. By working miracles, or rather, with Chrysostom, by Christian constancy and fortitude displaying itself in so many adversities, so many labours, such vehemence of word, and so effectual preaching. All such things come to us through the power of God, and prove us to be powerful ministers of Him, worthy of all admiration.

By the armour of righteousness on the right hand and on the left. Both in prosperity and adversity let us take as our arms works of righteousness, *i.e.*, of virtuous deeds springing from a righteous and holy life, that we may neither be lifted up by prosperity nor cast down by adversity. So Anselm. But Chrysostom and Theophylact say that the left hand denotes adversity, and the right prosperity, which two things, by alternate action, fortify the servants of God like armour, so that they are neither exalted to pride nor cast down into despondency.

Ver. 8.—*By honour and dishonour.* Whether we are honoured and praised, or dishonoured and abused, as, *e.g.*, when the Lycaonians wished to worship Paul as God, and directly afterwards to stone him as an impostor. The preposition *by* is here equivalent to *in*. See note to 1 Tim. ii. 15.

By evil report and good report. Whether we are spoken evil of, or are in great repute.

As deceivers. Regarded as such, says Ambrose, when yet we are true.

As unknown, and yet well known. Looked upon by unbelievers and heretics as unknown and obscure, but yet well known to God and our own consciences (Ambrose).

Ver. 9.—*As dying.* We may seem to be always dying through

our daily dangers, persecutions, and trials, but God preserves us alive and unharmed.

As chastened and not killed. Let us show ourselves as ministers of God (ver. 4), by being chastened and not killed.

Ver. 10.—*As poor, yet making many rich.* By enriching them with earthly goods as well as with things Divine and heavenly. S. Paul was collecting alms for the poor Saints, and especially those of Jerusalem.

As having nothing, and yet possessing all things. (1.) I have all things necessary, and I want no more; nay, what is more, I despise them as vile and beneath me, whence I am as though I possessed all things. (2.) Though we Apostles are poor, yet are we the head of the faithful, the richest of whom bring all their goods and lay them at our feet (Ambrose and Anselm). Cf. Chrysostom here and Homily (*in Moral.*). (3.) *Possessing all things* may also be understood to mean, having books, garments, and all other necessary things, *all* meaning "some out of all," and being "distributed" according to classes of individuals, and not according to the individuals of classes. Others say that *all things* refers to God, and they who possess Him possess all things. But this last sense is mystical and symbolical.

Anselm remarks that *as though* is here prefixed to what is painful, but not to what is joyful, because all the sadness of the Saints is but apparent. It is short-lived, and passes away as a dream, and seems but a shadow, and is not sorrow, but a mere semblance of it. The joy of the Saints, however, has no *as though*, because it is founded on the sure and certain hope of eternal bliss. On the other hand, the joy of the wicked has here the prefix *as though*, because it is brief and shadowy as a dream, while their sorrow will have no *as*, because it will be eternally bitter.

Observe the nature of the life of Paul and the other Apostles.

It was such a life as is led by religious, whose fathers were the Apostles. Nazianzen (*Orat.* 1 *de Pace*), in describing this life, says: "*Their life is one of wealth in the midst of need, of great possessions while but pilgrims, of glory amid scorn, patience in weakness, a noble*

offspring in celibacy: instead of riches they have contempt of riches; for the kingdom of heaven's sake they embrace humility; they have nothing in the world, and yet they are superior to the world; they are in the flesh, and yet live out of the flesh; they have God for their portion; their hope of the Kingdom makes them labour in want, and through want they reign." Such was the life of Bishops and apostolic men. Sulpitius praises S. Martin for fulfilling the dignified duties of a Bishop without abandoning his purpose as a monk. Posidonius relates of S. Augustine that he lived so frugally as to be content with bread and vegetables, seldom providing flesh except for his guests; he says also that when he was at the point of death he left no will, because, as he said, Christ's poor had nothing to leave. Still he was able to refute Arians, Manichees, Donatists, and Pelagians, and became one of the first columns and doctors of the Churches. Of Exuperius, Bishop of Toulouse, S. Jerome says: "When hungry himself he fed others, and showed by his face, wasted and wan with constant fasting, that he was consumed by hunger after other things."

This, therefore, is the norm and form of the apostolic life prescribed by S. Paul to all who are desirous of perfection and the salvation of their souls. From this was drawn the short rule of the Institute of our Order, a printed copy of which each of us is wont to carry about with him, and to apply to it his eyes and mind, regarding it as his private monitor, and a keen spur to zeal for virtue, nay, as a living mirror of our vocation and profession. It says as follows: "*The nature of our life demands that we be men crucified to the world, and to whom the world itself is crucified; new men, who have put off their affections to put on Christ; dead to themselves, to live to righteousness; men who, as S. Paul says, show themselves to be ministers of Christ in labours, in watchings, in fastings, in pureness, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth; men who by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report, in prosperity and adversity, are themselves hastening by forced marches to their heavenly country, and with all*

zealous labour compelling others also, always aiming at the greatest glory of God. This is the summary, this one thing the aim and object of our constitutions, viz., Jesus."

Ver. 11.—*O ye Corinthians, our mouth is open unto you.* My mouth is open, it longs to say more to you, and to express all my affection for you, and it cannot. No matter what and how much I may say, it is less than my affection. The Apostle says this to show that what he had said of his patience, tribulations, and virtues was not from self-love, but from friendship, trust, and love towards the Corinthians. Friends are in the habit of interchanging their secret joys and sorrows, and thus showing their love for each other. When this is great they more and more try to express it, but find themselves unable to do justice to their feelings. This is what Paul does here.

The two ideas of "straitening" and "enlarging" are frequently contrasted by the Hebrews, to denote on the one hand sadness, timidity, suspicion, and avarice, and on the other joyfulness and generosity of heart. As sadness and avarice contract the heart, the brow, and the hands, so joy, cheerfulness, and charity expand them. Cf. Ps. cxix. 32, and 1 Kings iv. 29.

Ver. 12.—*Ye are not straitened in us.* You dwell fully and spaciously in my heart as in your home. My love builds for you a spacious house.

Ye are straitened in your own bowels. The love of your hearts for me is so small that it contracts them, and barely gives me place there. Your love and good-will do not equal mine. The Corinthians would seem to have been alienated from Paul by the calumnies of the false apostles; he, therefore, declares the greatness of his love for them, that he may kindle theirs in return.

Moreover, Paul seemed to have in his First Epistle straitened the Corinthians by prohibiting them from idolatry, from going to law before unbelieving judges, from their love-feasts and sumptuous banquets; and in ver. 14 he is about to straiten them by forbidding a believer to marry with an unbeliever. He here paves the way by urging them to receive, with the large-hearted love of

Christ, his apparently straitening precepts, which are not his but Christ's.

Ver. 13.—*Now for a recompence in the same . . . be ye also enlarged.* S. Paul is speaking of a return of love, and not, as some think, of the heavenly reward. These latter take the meaning to be, that since the Corinthians were to have the same reward in heaven, they should enlarge their love for S. Paul. But the sense clearly is that they should repay S. Paul's for them with an equal measure of love on their part.

Ver. 14.—*Be ye not unequally yoked together with unbelievers.* Do not have so close fellowship with them in matters of religion as to be gradually led away to share in their unbelief, as, *e.g.*, in marriage. Separate yourselves from the unbelievers' assemblies, temples, sacrifices, feasts; do not intermarry with them, for all commerce with them is either wicked and unrighteous in itself, or is dangerous to those who hold it, and a cause of offence to others. Do not imitate the Jews, whose laxity is recorded in Ps. cvi. 35 (Chrysostom, Ambrose, Theophylact). S. Jerome (*contra Jovin.* lib. i.) understands S. Paul to warn against intermarriage with unbelievers. There seems to be an allusion to Ps. cvi. 28, "They joined themselves unto Baal-peor," which refers to the fornication committed by the Israelites in honour of Baal-peor. So, whoever marries with an unbeliever may be said to join himself to Baal-peor, *i.e.*, the devil, the ruler of unbelievers. Anselm again supposes that by "unbelievers" is meant the Judaising false apostles, who were attempting to eviscerate the faith of Christ by making the ceremonies of the law of Moses binding on Christians. Such men are more dangerous to Christians, and more to be shunned than unbelieving Gentiles, and therefore S. Paul warns his readers against them. This sense is good but defective, for the Apostle wishes the fellowship of all unbelievers whatsoever to be avoided.

The Apostle is here passing on, as is usual in letters, to discuss another point of importance just then to the Corinthians, viz., the duty of avoiding unbelievers. It is in vain, therefore, for any one to seek for connecting links with what has gone before.

Erasmus observes that the Latin version is happy in its translation here; it renders the passage: "Do not be joined in the same yoke with unbelievers." For if a Christian marry a heathen wife, or a Christian magistrate have a Gentile as colleague, he is called ἑτεροζυγῶν. Marriages of this kind S. Jerome calls unequal.

Observe upon this that ἕτερος signifies sometimes one of two, sometimes an object that is diverse, whether from some one other or from several others. Thus the word occurs in a compound word, to denote one who lacks an eye, and again to denote one who is of a different opinion (ἑτεροφθάλμος and ἑτερόδοξος). And hence it is uncertain whether S. Paul here means one who bears one-half of a yoke, or one who bears a yoke in company with one of a different condition.

Budæus takes the former of these two, and understands S. Paul to exhort the Corinthians not to bear one part of a yoke with unbelievers, just as in Campania two oxen bear the same yoke, one on each side.

Others more properly take the latter meaning, and understand the warning to be against such an alliance as that of an ox and an ass would be in the same yoke (Deut. xxii. 10). This interpretation is rendered more probable from the words that follow—"what fellowship hath righteousness with unrighteousness?"

Theophylact again thinks that the warning is against accommodating one's principles to those of our partner in wedlock. He says that the allusion here is not to a yoke but to the beam of a balance, and one especially that is unequally weighted, so that one side is lower than the other. We are not to be like such a balance, and lean towards an unrighteous or unbelieving partner.

For what fellowship hath righteousness with unrighteousness? The unjust with the unjust, believers with unbelievers.

It was hard for the Corinthians, while Christians were so few, to be forbidden to have commerce and intermarriage with unbelievers. Many amongst them would find a difficulty in obtaining partners of equal rank, or wealth, or position; and hence they would either be obliged to abstain from marriage, or else marry an inferior. Moreover, by natural and Divine law there was nothing simply and

absolutely to prohibit them from allying themselves with unbelievers; still such alliance would be unbecoming and full of danger, and hence it is forbidden by the Apostle. But to reconcile them to so severe a precept he puts before them five contrasts drawn from the inherent opposition between Christianity and heathenism.

(1.) Unequal wedlock is a heavy yoke, burdensome to both parties, even as it would be if a horse and an ox were yoked together. (2.) Light and darkness cannot cohere in the same subject or be in the same place at once; therefore one of the faithful, who has the light of faith, cannot well enter into the same yoke with one who is full of the darkness of unbelief. (3.) There is no concord between Christ and Belial: believers belong to Christ, unbelievers to Belial; therefore they cannot agree. (4.) The believer has no part or communion with the unbeliever, but differs from him as widely as belief from unbelief, heaven from hell; therefore they cannot be joined together. (5.) The temple of God cannot be associated with the idols and temples of devils; neither, therefore, can a believer with an unbeliever. For each of the faithful is a temple of God, and the unbeliever is a temple and image of the devil.

Ver. 15.—*What concord hath Christ with Belial?* What harmony can there be between Him who is the Author of all knowledge, obedience, and righteousness and the devil with his followers?

The Hebrew *Belial* denotes (1.) disobedience, rebellion, ungodliness; (2.) those who have these qualities; and (3.) the devil, as the first apostate, the first to shake off the yoke of obedience to God and His law. Hence apostates are called "sons of Belial," *i.e.*, children of the devil, or children of disobedience, rebellion ungodliness.

What part hath he that believeth with an infidel? What is there common to both, to be shared by both? So, in 1 Kings xii. 16, we find: "What portion have we in David? neither have we inheritance in the son of Jesse." This antithesis explains the three preceding ones. It is not right for a believer to be joined with an unbeliever, even as it is not possible for righteousness to be joined to

ununrighteousness, light to darkness, Christ to Belial, the temple of God with idols.

Ver. 16.—*Ye are the temple of the living God.* By faith, grace, and holiness. S. Cyprian (*de Orat. Domin.*) says beautifully: "*Let us show ourselves in our lives as the temples of God, that all may see that God indwells within us, so that we who have begun to be heavenly and spiritual, may think and do nothing but what is spiritual and heavenly.*" The Hebrew word for "temple" connotes power and majesty. Hence Chrysostom (*Hom.* 17 *in Ep. ad Heb.*) says that God ordered Solomon's Temple to be made exceeding magnifical, that the Jews, who were naturally attracted by outward things, might be led to know something of the majesty of God. Why, then, should not Christians ornament their temples, as the houses of God, and show honour to God, and especially to the body of Christ present with them, and so excite others to reverence and love God? Such a temple, such a royal, nay, such a Divine palace, is the Church allegorically, and each faithful soul tropologically, as the Apostle here declares. In this temple God shows His great glory and majesty, by His exceeding great grace, by magnificent and glorious works of virtue, and by the power of His sacraments.

Villalpando (*in Ezek.* vol. ii. p. 256) sees a further reference in the Hebrew word for temple to motion or walking. The tabernacle was a movable temple in which God dwelt and walked with the Hebrews through the wilderness into their promised land. It is to this that S. Paul alludes in the words that follow.

I will walk in them. I will be their guardian, and will spiritually walk in them through the powers and virtues of the soul.

Anselm points out that S. Paul quotes Ezek. xxxvii. 27 literally, and Lev. xxvi. 12 tropologically. What is said in the latter passage of the literal tabernacle of witness is to be understood of God's protecting presence in each one of the faithful.

Allegorically this tabernacle signified the Church of Christ, as is explained in Ezek. xxvii. 27, and tropologically each holy soul, which is a temple of God moving through the wilderness of this world to its resting-place in heaven.

(1.) God walks in the soul as in His tabernacle when, through acts of faith, hope, and charity, He passes from the memory to the understanding, and thence to the will. For the faithful soul is as the temple of heaven: its sun is the understanding, or zeal for righteousness; its moon is faith and continence; its stars the other virtues, as S. Bernard says (*Serm. 27 in Cantic.*). (2.) God walks in the soul, inasmuch as He makes it by His grace go from virtue to virtue (Anselm and Theophylact). In the same way that in the tabernacle the way to the Holy of Holies through the Holy Place was by the altar of incense, the table of shew-bread, and the candlestick, does God enable us to pass into heaven through holiness of life by prayer, almsgiving, chastity, and purity of soul. The altar of incense was a symbol of prayer, the table of almsgiving, the candlestick of purity and brightness of life. (3.) God walks in the soul by way of contemplation. He causes us to follow in our minds His temples, as He passed from the temple of heaven to that of the Virgin's womb, thence to that of Calvary, thence to hell, and finally back again to heaven. (4.) God walks in us corporally, says S. Ambrose, for the Word was made flesh and dwelt and walked amongst us, and daily by Holy Communion He dwells in us and walks with us.

Ver. 17.—*Come out from among them.* Isa. lii. 11, which is here quoted, taken literally ordered the Apostles and the faithful generally to come out, not from the unbelieving and unclean city of Babylon, but from Jerusalem, to be laid waste by Titus. But the Apostle, either tropologically or by parity of reasoning, applies it as an injunction to the faithful to avoid too great intimacy with unbelievers, and not to touch the unclean thing, that is unclean unbelievers; not to live with them, lest they stain themselves with their uncleannesses, such as drunkenness, lust, pride, ungodliness, and unrighteousness (Jerome, Cyril in Isa. lii., Chrysostom, Ambrose, Anselm).

CHAPTER VII

1 *He proceedeth in exhorting them to purity of life,* 2 *and to bear him like affection as he doth to them.* 3 *Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them,* 13 *and of their lovingkindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted anything to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

SYNOPSIS OF THE CHAPTER

i. He declares his love, sincerity, and his confidence in the Corinthians.
ii. He declares (ver. 6) his joy at their repentance and amendment.
iii. He states (ver. 10) the signs and acts of true repentance.
iv. He names (ver. 13) Titus as his witness for the repentance, love, and obedience of the Corinthians.

Ver. 1.—*Having therefore these promises.* The promises that Christians should be the temples of God, should be His sons and daughters, and should have God dwelling in them and walking in them.

Let us cleanse ourselves from all filthiness of the flesh and spirit. From this passage theologians draw the division of sin into that which is fleshly and that which is spiritual. The first has to do with a carnal object, and makes man like a beast, as, *e.g.*, gluttony, lust, and drunkenness. The second has to do with a spiritual object, and makes man like a devil, as, *e.g.*, anger, pride, envy.

S. Basil (*Reg.* 53) says appropriately that "filthiness of the flesh denotes carnal actions, and filthiness of the spirit is having intercourse with them that do such things, as, *e.g.*, the Corinthians had with the fornicator whom the Apostle bade them wholly to avoid."

Perfecting holiness. So that the mind, purged from all filthiness of flesh and spirit, may be perfectly holy and pure, given in the fear of God to good works. The fear of God is both the beginning and perfecting of true wisdom and holiness (Ecclus i. 16, 19, and v. 18). The more the fear of God increases, the more does holiness increase, and so the perfect fear of God is perfect holiness. S. Basil (*Reg.* 53) says beautifully: "*Holiness consists in being dedicated to God, and thenceforward wholly clinging to Him, in eagerly seeking*

after and earnestly maintaining such things as are pleasing to Him. Even in things offered to God as gifts those are rejected as unpleasing to Him which are maimed or defective; and to resume for human uses what has been once dedicated as a gift to God is infamous and accursed."

Ver. 2.—*Receive us.* Embrace us with the arms of love, as with all our heart we do you (Theophylact). Cf. vi. 11–13. Strictly, the Greek denotes "make a place for us"—a large place in your hearts. Maldonatus (*Not. Manusc.*) renders the words: "Bear with me if I have praised myself over-much."

We have defrauded no man. We have obtained no man's goods, either by violence or fraud. Cf. ii. 11.

Ver. 3.—*I speak not this to condemn you.* I do not mean to accuse you of suspecting me of such things.

Ye are in our hearts to die and live with you. So great is my love for you that with you and for you I am ready both to die and to live. How this harmonises with the preceding will be seen in ver. 4. S. Paul alludes to lovers, whose love is commonly so ardent as to make them of one life, to hold all things in common, and to involve one in the death of the other. Cf. Nilus and Euryalus in Virgil, *Æn.* ix. 427–445; the Soldurii, mentioned by Cæsar in lib. iii. *de Bello Gallico*, and the sacred cohort of the Thebans, described by Plutarch. Erasmus and others add that the Apostle is referring to that ancient kind of friendship in which on the death of one friend the other also killed himself, as Cæsar records that the Soldurii were in the habit of doing. Such was the friendship Horace says that he had with Mæcenas In Peru and Mexico wives and the better-loved servants, when the husband or master dies, throw themselves upon the funeral pyre, or are buried alive with the dead body. In Japan, too, when noblemen are condemned to death, they in company with their nearest friends inflict death on themselves by ripping themselves up. Such suicide the Apostle condemns, but praises and embraces the friendship. He seems to say: "As they love each other even to death, so do I, O Corinthians, love you, and long to live with you and die with you; but I do not, as they, long to inflict on myself

death." But there is no need to suppose that the Apostle finds a model for his love in illicit and parricidal friendships. They chiefly manifested themselves in simultaneous death and self-murder, and were, therefore, wickednesses, and deserving blame rather than praise

Ver. 4.—*Great is my boldness of speech toward you.* My boldness is great because my love is so great. Hence comes my "glorying of you" (Theophylact and Ambrose). Paul says all this to banish all suspicion of his good faith, and to gain credence to his declaration, "We have wronged no man," &c. "I have not said this," he seems to say, "out of any distrust of your good opinion of me, but out of the boldness engendered by my great love for you; hence it is that I am wont to glory of you." Let superiors learn of S. Paul, to beware lest those under them distrust them, from a belief that their superiors do not believe them, do not trust in them, and do not therefore confidently entrust themselves and their goods to their superior; let them rather endeavour to deal openly with them, and let them know that they are loved; let them show that they have a good opinion of their inferiors, and by so doing they will bind their hearts to themselves, and turn them wherever they please.

I am exceeding joyful in all our tribulation. Viz., because you have corrected what in my First Epistle I condemned. You have so comforted me that I not only am filled with comfort, but more than filled. This exuberance of joy drowns all feeling of my afflictions, even as floods of water put out a small fire.

Observe here that friendship produces four affections in the souls of friends. The first affection is one of trust, of which Paul says: "Great is my confidence in you;" the second is one of glorying, of which he says: "Great is my glorying of you;" the third is one of comfort, of which he says: "I am filled with comfort;" the fourth is one of superabundant joy, of which he says: "I am exceeding joyful in all our tribulation."

Ver. 5.—*Without were fightings.* Unbelievers were openly hostile.

Within were fears. I was inwardly anxious, both because of false brethren and of weak Christians, lest they should be led to fall away through our persecutions (Anselm and Ambrose).

Ver. 7.—*When he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.* I was before saddened through your divisions and other sins, but when I saw and heard of your desire to amend, your penitence for your sins, and your zeal to protect me against all detractors, I rejoiced.

Ver. 8.—*For though I made you sorry with a letter.* Although in my First Epistle I made you sorry by rebuking your vices, nevertheless it was good for us, and it stirred you to repentance, which brought you at once peace and joy.

Though it were but for a season. My Epistle saddened you but for a short time, and it led you to repentance; therefore I rejoice both over my letter and your repentance.

Ver. 9.—*Ye sorrowed to repentance.* This sorrow led you to repentance, to mourning (ver. 7), to indignation and revenge (ver. 11). Repentance, therefore, is not merely a coming to one's self again, as I will show directly by several proofs.

Ver. 10.—*For godly sorrow worketh repentance.* Observe 1. that the Apostle here distinguishes two kinds of sorrow, one according to God, and one of the world. The sorrow of the world, or carnal sorrow, is that which springs from loss of excessively loved worldly goods—as when wealth or pleasures are lost, when friends or great men are offended. This sorrow often works death to the soul, by bidding us recover our goods and offend God. Not unseldom it even works diseases and death to the body, for many pine away and die through excessive grief. "Sorrow slays many," says Ecclus. xxx. 25, "and there is no use in it." But godly or Divine sorrow is that which follows on the thought of having offended God, and is called contrition; it produces penance, or self-punishment; so leading to salvation, it is firm, sure, and not to be repented of. Hence Chrysostom and Erasmus refer *not to be repented of* to penance, not to salvation.

2. The Apostle distinguishes this sorrow from penance as the cause from the effect; for sorrow, that is contrition, works penance, that is self-punishment. Hence it is evident that this sorrow and this penance are not merely a return to one's sense and a new life,

as heretics think; nor mere leaving off one's past sins, as Erasmus says, but are contrition and self-discipline. It is evident in the second place that sinners are justified and attain salvation, not by faith alone, but also by penance; and thirdly, that repentance includes this contrition, confession, and satisfaction, and that these are the three parts of repentance. So in ver. 11 the Apostle, explaining repentance, says that it works carefulness, *i.e.*, to appease and satisfy God, revenge, &c.

Here we should take note of the golden saying of S. Chrysostom (*Hom.* 5 *ad Pop.*), on the use, end, and fruit of sorrow. He says: "*Sorrow was given us, not that we should mourn over death or other ills, but to blot out sin, and to be a remedy against it. Just as the remedy for blear eyes takes away that particular disease and no others, so does sorrow banish sin, but not other ailments. For example, a man loses his money—he grieves, but does not mend his case; one loses his son—he grieves, but does not thereby raise the dead. He meets with scorn and contempt—he grieves, but the insult remains; he falls sick—he grieves, but does not thereby banish his sickness, nay, he makes it worse. But when a man sins and grieves for it, he blots out his sin, for godly sorrow works repentance powerful for salvation. Sorrow, therefore, was made because of sin alone, and from it takes its birth, and, like a moth, eats it up and destroys it.*"

Cassian, following his master S. Chrysostom, thus describes (*lib.* ix. c. 10) godly sorrow: "*Sorrow can be said to be useful to us only when it is enkindled within us by repentance for our sins, or by a longing after perfection, springing from the contemplation of our future bliss. . . . This sorrow, which worketh repentance powerful to salvation, is obedient, affable, humble, meek, tender, and long-suffering, as descending from the love of God, and unweariedly extending itself through its longing after perfection to all bodily mortification, and to complete spiritual contrition. It is at times joyful, and feeds itself on hope of progress; it retains all the pleasantness of affability and long-suffering, having in it all the fruits of the Holy Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" He proceeds to give the marks of worldly sorrow: "*It is*

harsh, impatient, hard, full of bitterness and unfruitful grief, and guilty despair. It breaks off from diligence and saving grief any one that it may have laid hold of; it is void of reason, and not only hinders prayer from being efficacious, but destroys all the aforesaid fruits of the Spirit conferred by godly sorrow."

Ver. 11.—*For behold this self-same thing*, &c. The Apostle here, as Calvin admits, names seven effects of godly sorrow and true repentance. (1.) Carefulness to expiate the offence against God and to regain His favour. (2.) Defence (rendered by Ambrose, "excusing;" by Erasmus, "satisfaction;" by Maldonatus, "clearing of the accusation"), not by words but by deeds—by a good life. Here the defence may be the defence of S. Paul against his detractors and the false apostles. (3.) Indignation—that now, recognising your divisions, your passing over the act of incest and the other sins rebuked in my First Epistle, you were grieved and penitent, you were indignant with yourselves. (4.) Fear, not only of man, but fear of offending God. (5.) Desire to correct self, and to satisfy man and still more God. (6.) Zeal to honour God and to cast the notorious sinner out of the Church (Anselm and Chrysostom). (7.) Revenge, or purpose to punish sin by grief and tears, by bodily and spiritual mortification (Theodoret, Theophylact, Ambrose, S. Thomas). Calvin himself says (*Inst.* lib. iii. c. 13, § 16): "*Last of all is revenge. The more severe we are against ourselves, the keener our condemnation of our sins, the more hope ought we to have that God will be propitious and merciful to us. And surely the soul that is smitten with fear of God's judgment cannot but anticipate part of His punishment by inflicting punishment on itself.*"

In these seven effects and fruits of repentance there is a gradation; for the Apostle rises by steps from the less to the greater, as is expressed by the repeated, "yea, what." This sorrow for having offended God has not only brought on *carefulness* to be reconciled to Him, but also *defence* of me, Paul; not only that, but *indignation* against sin, holy *fear* of guarding against sin for the future, *desire* of making satisfaction, *zeal* against sinners, and, lastly, *revenge* on sin, which is the last step and fruit of repentance.

This passage plainly shows us, therefore, that repentance is not merely a change of life and a purpose of better living, but is also detestation of the old life, mortification, and satisfaction. Hence the Council of Trent (sess. xiv. c. 8), following the ancient usage of the Church, bids confessors, in enjoining satisfaction, to regard not only the needs of the new life, but also the revenge due to the sin committed, although its guilt by absolution is remitted.

Tertullian, one of the earliest of the Fathers, says the same (*de Penit.* c. ix.). His words are: "*Public confession is a discipline which lays low and humiliates man, and acts as an allurement to mercy. As to dress and food, it bids us lie in sackcloth and ashes, defile the body with sordid clothing, tame the mind with sorrow, with stern treatment change what is sinful, to use food and drink for the sake of the life only, not for the pleasure of the belly, to cherish prayer by fastings, to weep and cry to God day and night, to attend Church services, and to kneel with those that are pleasing to God, to add supplications to those of all the brethren.*"

Climacus, too (*de Penit. Gradu.* 5), says: "*Repentance is thought condemning itself, a perpetual repudiation of bodily delight, a voluntary endurance of all afflictions, a constant deviser of sufferings for itself, a severe mortifier of the pleasures of appetite, a condemner of the physical life also in its keenest sensual delight, an abyss of humility.*"

How different is all this from the easy system of Luther and Calvin, who enjoin no other penance than faith for every sin, no matter how frequent or how heinous. I believe, say they, that God has pardoned thee thy sins through the merits of Christ, and therefore He will pardon thee all thy punishment and guilt. In other words, believe yourself to be in the Elysian Fields, believe yourself a king, and straightway you are such; at all events, if not really, certainly in imagination. Surely all this is but like the fond dreams of lovers. Let him believe this who lacks, not so much faith, as brains and sound sense, and who, at his own risk, desires and intends to enter on the broad way of the many, which leads to perdition, and not the narrow way of the few, which leads to life. As the Sibyl said to

Æneas: "Easy is the descent to Avernus, but to retrace one's steps, and to emerge into the upper air—this is labour, this is toil; the few God-born ones, beloved by Jupiter, or raised by their virtues to the heavens, have alone availed to do it."

Let the Protestants listen to S. Jerome, or the author of the Epistle to Susanna after lapsing, (whoever he may be, he is certainly of weight and of early times, nay, Erasmus and Marianus think from the style that he is S. Augustine himself). Prescribing to her or any other penitent the form of lamentation and repentance, he says: "*Who shall comfort thee, O virgin-daughter of Zion, for thy contrition is made vast as the sea? Pour out thy heart as water before the face of the Lord, raise to Him thy hands as a remedy against thy sins. Take thy lamentation, and chiefly on no day omit to say the* 51*st Psalm, which is always used for this purpose, and with groaning and tears go through each verse, as far as that one,* 'A broken and contrite heart, O God, shalt Thou not despise.' *Moreover, pour out this lament, not without compunction of heart, in the sight of God, thy Judge. Who will give water to my head and a fount of tears to my eyes, that I may bewail the wounds of my soul? Woe is me! for I am become as Sodom, and am burnt even as Gomorrha. Who will have pity on my ashes? I have sinned worse than Sodom, for she sinned in ignorance of the law, but I have received grace and sinned. If a man sin against a man there will be one to plead for him, but I have sinned against the Lord, and whom shall I find to atone for me? How bitter is the fruit of concupiscence—more bitter than gall, more cruel than the sword! How am I become desolate! Suddenly have I fallen away and perished through my iniquity, like as a dream when one awaketh. Therefore has my image become vile in the city of the Lord, my name has been blotted out. Cursed be the day when the womb bare me, and the cruel light saw me. Better for me if I had not been born than become thus a proverb amongst the Gentiles. Through me confusion and reproach have come on the servants of the Lord, and on them that worthily worship Him. Mourn for me, ye mountains and rivers, for I am the daughter of weeping. My sin and my iniquity are not like to the offences of men. This wickedness is horrible, to pollute with flesh*

a virgin who has professed chastity. I have lied against the Lord Most High, but still I will call to the Lord: 'Lord, rebuke me not in Thy anger, neither chasten me in Thy heavy displeasure.'" S. Ambrose gives the same directions to a lapsed virgin. Cf. Cyprian (*Serm. de Lapsis*), Chrysostom (*Hom.* 41 *ad Prop.*).

Climacus, in the passage already cited, relating examples and describing the disposition of penitents, has the following remarks, which may worthily act as goads of compunction to the sinner: "*When I came to the monastery of penitents, nay, to the religion of them that flee from sin, I saw and heard things which may well take God by storm. I saw some of those guilty ones standing and watching through whole nights till daybreak, standing motionless, resisting sleep, applying force to nature, giving themselves no rest, but chiding themselves. Others I saw in prayer, with their hands bound behind their backs after the fashion of criminals, turning their sorrowful faces to the earth, saying that they were unworthy to see the heavens, asking for nothing, but offering to God a mind silent and mute and filled with confusion. Some I saw sitting on the ground that was strewn with sackcloth and ashes, covering their faces with their knees, and bruising their foreheads against the earth. Others were smiting their breasts, and with deep sighs recalling their past life; others were weeping, and others lamenting their inability to do the like. I saw some as though turned into stone by grief, and insensible to everything. Others, with looks fixed on the ground, were constantly moving their heads and roaring like lions. . . . I saw too some with their thirsty tongues protruding from their mouth as dogs. Some of these tortured themselves under the heat of a burning sun, others submitted to the most bitter cold; some drank a little water, that they might not be altogether parched with thirst, and so gained relief. Some would eat a little bread and then throw away the rest, as if they were unworthy of it. What place was there among them for laughter, for gossip, for anger, for enjoyment of wine or fruits? They all alike cried to God, and nought was heard save the voice of prayer.*" If any one desire more he will find much of the same kind, and enough to make him dumb. He ends by saying: "*I saw them, and I counted them who so mourn after*

falling happier than they who have never fallen, and do not so bewail themselves."

Lastly, listen to the repentance and sorrow of S. Paula for some slight sins, as recorded by S. Jerome: "*She had not, even when stricken with violent fever, any soft bed-clothing, but lay on sackcloth, spread on the bare hard ground, and so took her rest, if that is to be called rest which mingled night and day with never-ceasing prayers, according to the words of the Psalmist, 'Every night will I wash my bed, and water my couch with my tears.' You might suppose that in her were fountains of tears, so bitterly did she bewail the slightest sins; and you might have thought her guilty of the most heinous crimes. When she was bidden by us, as often was the case, to spare her eyes, and save them for reading the Gospel, she would say, 'Defiled must that face be which, against the commandment of God, I have often painted with red dyes, and antimony, and different cosmetics. Afflicted must be the body which has been devoted to many delights. Long laughter must be atoned for by long mourning. Soft clothing and dainty silks must be exchanged for rough sackcloth. I, who once lived for my husband and the world, now desire to please Christ.*"

In all things ye have approved yourselves to be clear in this matter. Free from the sin of the fornicator. Although at first you neglected to punish it, yet you have shown your detestation of it by punishing it, and by your repentance (Anselm and Theophylact).

Ver. 12.—*Though I wrote unto you, I did it not,* &c. He who suffered wrong was the father whose wife the incestuous man had taken to himself. Hence it is evident that the father was alive. The Apostle says in effect: In the former Epistle I wrote somewhat sharply, but I did not mean to avenge the private injuries done by the incestuous person and suffered by the father; but I wished to show the care that I have for the common salvation of your Church, by expelling from it this public scandal.

Ver. 13.—*Therefore we were comforted.* By your repentance, zeal, &c., as was said (vers. 6, 7, 9, 11). The Latin version points this verse as follows: "Before God, therefore, we were comforted. But in our comfort we joyed the more," &c. If with some Greek copies

we read "in your comfort," S. Paul refers to the good news that he had heard of their repentance. "The tears of penitents," says S. Bernard, "are the wine of angels," nay, they are the wine of penitents, for nothing so makes glad the heart as compunction. How sweet to the penitent is it with the Magdalene to weep at the feet of Jesus, to bathe them with tears, to wipe them, to kiss them, and then to hear: "Thy sins are forgiven thee." None but one who has tried it knows this sweetness.

Ver. 14.—*Even so our boasting which I made before Titus is found a truth.* I am accustomed to boast to him of you as good disciples, and you have proved my boasting true.

Ver. 16.—*I have confidence in you in all things.* I dare to speak and act boldly with you, whether in the way of praise or blame. You are always obedient to me, and, therefore, I am bold, and am able to boast of you and think well of you (Chrysostom, Theophylact, Ambrose). Anselm remarks on the prudence of Paul, as of a physician, in curing with the pleasant medicines of consolation and praise the wounds now nearly healed, so that the burning inflicted by his former rebuke might be wholly healed.

CHAPTER VIII

1 *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians,* 7 *by commendation of their former forwardness,* 9 *by the example of Christ,* 14 *and by the spiritual profit that shall redound to themselves thereby:* 16 *commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation ; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise *is* in the gospel throughout all the churches ;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind :

20 Avoiding this, that no man should blame us in this abundance which is administered by us :

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellowhelper concerning you : or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

SYNOPSIS OF THE CHAPTER

i. He exhorts the Corinthians to imitate the generosity of the Macedonian Christians in sending alms to the poor at Jerusalem.

ii. He points (ver. 9) to the example of Christ, who for our sakes was made poor, that through His poverty we might be rich.

iii. He urges them (ver. 10) to fulfil their purpose and half-promise, and bids each one give according to his means.

iv. He says (ver. 13) that by so doing rich and poor will be equalised, through the former giving their temporal goods in return for spiritual benefits.

v. He reminds them (ver. 16) that he had sent Titus and other Apostles to make this collection, and warns them that if they put His messengers to shame they themselves will also be put to shame before them.

The first example of the almsgiving referred to in this and the next chapters is related by S. Luke (Acts xi. 28). This famine under Claudius is referred by many to his fourth year, by Baronius to his second, *i.e.*, A.D. 44. From S. Luke's narrative it appears that the Christians of Antioch zealously met the famine beforehand by sending alms by the hands of Barnabas and Paul. Many years afterwards, in A.D. 58, the collection spoken of in this chapter was made in Corinth and the neighbouring places. Further, a greater and more lasting cause of the poverty of the Christians of Jerusalem

was the constant persecution suffered by them at the hands of the Jews since the death of Stephen, frequently taking the form of banishment and confiscation of their goods (Acts viii. 1, and Heb. x. 34). From that time forward the Jews were sworn foes to Christ, and bitterly persecuted the Christians; and since the Church of Jerusalem was the mother of all others, the custom prevailed amongst Christians in all parts of the world of sending help to the poor of that Church. When Vigilantius found fault with this custom in the time of Theodosius, S. Jerome, writing against him, testifies to its prevalence with approbation. He says: "*This custom down to the present time remains, not only among us, but also among the Jews, that they who meditate in the law of the Lord day and night, and have no lot in the earth save God only, be supported by the ministry of the synagogues, and of the whole earth.*"

In this chapter, then, the Apostle is urging the Corinthians, as being rich, to the duty of almsgiving. Corinth was the most frequented emporium of Greece, and in it were many wealthy merchants.

Ver. 1.—*Moreover, brethren, we do you to wit of the grace of God.* God has given to the Macedonian Christians great patience, liberality, and pity for others.

Ver. 2.—*How that in a great trial of affliction the abundance of their joy.* When greatly tried by sundry tribulations, they were very joyful.

And their deep poverty abounded. Having sounded the depths of poverty, the Macedonians, as it were, broke out into plentiful and abundant kindness and almsgiving.

Liberality is given in the Latin version *simplicity*, and denotes a pure, liberal, and ready will to give. Liberality is measured not by the greatness of the gift, but by the promptitude of the mind, as Chrysostom and Theophylact say. "*Simplicity*," says Ambrose (*Ep.* 10), "*weighs not pros and cons, has no mean suspicions or dishonest thoughts, but overflows with pure affection.*" Cf. Rom. xii. 8.

Ver. 3.—*For to their power . . . they were willing.* Of their own free will, without being solicited, they came forward and contributed as much as and more than they were able to afford.

Ver. 4.—*Praying us.* Begging us to undertake the gracious work of collection, and take our part in it. The Apostle often applies the word χάρις (gift) to what is gratuitous and munificent. Here he applies it to the work of collection. In ver. 7 and elsewhere he applies it to the alms itself.

Ver. 5.—*Not as we hoped.* They gave much more than we expected.

But first gave their own selves to the Lord and unto us. They first surrendered themselves to the will of God and then to ours, to do and give whatever I wished.

Observe here that they who give alms ought, if they are to do it properly, first to give their hearts to God, and in token that they have so surrendered themselves to Him, they ought then to give alms, as tribute paid to Him.

By the will of God. God wishes people to follow our directions, and regard our wish as His, and us as the interpreters of His will, so what we will God also wills to be done by those under us. He Himself says: "He that heareth you heareth Me" (Anselm and Theophylact).

Ver. 6.—*Insomuch that we desired Titus.* We asked Titus to collect these alms, just as we had collected them in Macedonia. We doubted not for a moment that the liberality of the rich Corinthians would not be outshone in readiness and amount by the poverty of the Macedonians. This is to stimulate the Corinthians to liberality by the example of the Macedonians.

Ver. 7.—*See that ye abound in this grace also.* See that, as ye abound in faith, care, and love towards me, so ye abound in almsgiving to the poor (Anselm).

Ver. 8.—*By occasion of the forwardness of others.* I do not command, but seek to move you by the example of the Macedonians, who were so anxious to help the poor.

And to prove the sincerity of your love. I say this to make test of your love, sincerity, and goodness, and to stimulate you by others' example. The Latin *ingenium*, which is the rendering of the Greek γνήσιον, does not here denote the good disposition of charity, as

Anselm thinks, in which case the meaning would be: I say this, not to test and show that your charity has a good disposition, by its suggesting, dictating, and advising that you do this good deed without any order from me; but γνήσιον denotes, not *ingenium*, but *ingenuum*, or an innate disposition. Again, the word for *prove* has the double idea of testing and then demonstrating. Maldonatus, indeed (*Notæ Manusc.*), renders it, "longing to prove to others;" for, as he says, the Greek verb here denotes not the effect but the affection.

Ver. 9.—*For ye know the grace of our Lord Jesus Christ.* This is a fresh stimulus to almsgiving. Christ, the King of kings, for your sakes became poor when He was born in the stable, because there was no room for Him in the inn. Instead of His royal throne He had a manger; for bedding, hay; for fire, the breath of ox and ass; for curtains, spiders' webs; for sweet perfumes, stable ordure; for purple, filthy rags; for His stud, ox and ass; for a crowd of nobles, Joseph and Mary. So, too, His whole after-life was stamped with poverty, or, as Erasmus renders the Greek here, with beggary. From this it appears that Christ was not merely poor, but was also an actual beggar.

That ye through His poverty might be rich. Rich with spiritual riches, with lessons of godliness, with forgiveness of sins, righteousness, holiness, and other virtues. The Corinthians are tacitly bidden, if they wish to imitate Christ closely, to enrich the poor with their alms, to impoverish themselves so as to enrich others. Cf. Anselm on the riches and poverty of Christ, and Chrysostom (*Hom.* 17), who points out how the Christian should not be ashamed of or shrink from poverty.

S. Gregory Nazianzen (*Orat.* 1 *in Pascha*) beautifully contrasts our benefits and Christ's loving-kindness. He says: "*Christ was made poor that we through His poverty might be rich. He took the form of a servant that we might regain liberty. He descended that we might be exalted. He was tempted that we might overcome. He was despised that He might fill us with glory. He died that we might be saved. He ascended, to draw to Himself those lying prostrate on the ground through sin's stumblingblock.*" S. Augustine again

says beautifully: "*What will His riches do if His poverty made us rich?*" Lastly, from these words of the Apostle, Bede infers: "*All good faithful souls are rich: let none despise himself. The poor in his cell, being rich in his conscience, sleeps more quietly on the hard ground than he that is rich in gold sleeps in purple.*"

Ver. 10.—*And herein I give my advice.* Bede takes this: "Herein I give my opinion," but wrongly; for advice is here contrasted with precept.

Not only to do but also to be forward. Or "to be willing," *i.e.*, of your own accord, no one forcing you. This, as S. Paul hints, is more than to do it when asked (Anselm). Gregory (*Hom.* 18 *in Ezek.*) says: "*This very exhortation contains a reproach. 'A year ago,' he says. They did well, then, but slowly. Their teacher, therefore, while he praises, chides. He is a physician who applies to the wound a remedy which both soothes what has been already cleansed, and bites the parts that are found unsound.*"

Ver. 11.—*So there may be a performance.* Lucian's lines are well known:—

> "Sweeter is grace that is prompt;
> If slow is the hand that bestows,
> Its grace becomes empty and vain
> And title to grace must resign."

And again:—

> "He double gives who promptly gives."

Ver. 12.—*It is accepted according to that a man hath.* In other words, "Give what you can" (Ambrose, Chrysostom, Anselm). Observe here 1. that the perfection and merit of almsgiving and of every virtue consists in the readiness of the will and not in the greatness or the number of the gifts; and, therefore, before God, when this readiness is greater then the virtue is greater, even if, on account of poverty or some other cause, the wish is unable to issue in the external act of giving. Hence S. Paul says that the willing mind is accepted, not the gift. Cf. S. Mark xii. 43.

2. Notwithstanding, in order that this readiness be accepted before God, says S. Thomas, as true, earnest, and efficacious, it must issue in act according to what it has, *i.e.*, give of what it

has according to its power; otherwise it would be merely a wish, not an earnest and ready will. It is not expected to give what it has not, as S. Paul says. "Let him who has," says Theophylact, "carry out his work; he who has not has already carried out his work by willing it." S. Leo (*Serm.* 4 *de Jej. Dec. Mensis*) says: "Unequal expenditure may give equal merits; for the intention may be the same, though the incomes be widely different;" and Anselm says: "Here all, whether poor or rich, give equally, if each gives in proportion to what he has."

3. It follows that amongst those who are equally rich or equally poor that one is the more liberal and has more merit who gives more. Amongst those, however, whose wealth is unequal, that one merits more who gives the more in proportion to his means, although absolutely he may give less than his richer neighbour. Cf. Tob. iv. 9. S. Augustine (*Enarr.* in Ps. civ.) says: "*If you can give, give. If you cannot, give courtesy. God crowns the goodness within when He finds not means without. Let no one say, 'I have not.' Charity is not paid from the pocket.*"

Ver. 13.—*For I mean not that other men be eased, and ye burdened.* I do not enjoin on you such liberal almsgiving as to enable the poor to live in luxury and you in need, but I wish every one to think of the necessities of others according to his power, without neglecting his own (Theophylact). S. Paul does not enjoin this, but he counsels it. It is, say S. Thomas and Anselm, an evangelical counsel, and, therefore, a sign of greater perfection, to give all your goods to the poor and become wholly poor yourself. "If thou wilt be perfect, go and sell that thou hast and give to the poor," said Christ (S. Matt. xix. 21). This can be done not only by those who are going to devote themselves to the religious life, but even by those who remain in the world, as, *e.g.*, by the poor widow (S. Mark xii. 43). Do not mistake me: any one may do this provided he do not bring himself into extreme necessity, and if he has no family, for whom he is bound to provide. Theophylact adds that in the next verse the Apostle

exhorts the Corinthians to give beyond their strength, when he says "that now at this time your abundance may be a supply for their want," meaning: If you wish for a great reward, give liberally; if for the whole reward, give your all. He takes *abundance* to mean profuse almsgiving, abounding beyond their strength, such as S. Paul praised in the Macedonians. The reason is this, that such an act is one of supreme, heroic almsgiving, poverty, fortitude, and hope in God.

We have a striking example of this in S. Paulinus, Bishop of Nola, who, after spending all his goods on the poor, at last gave himself up to the Vandals to be enslaved in the place of the son of a widow. His self-abnegation is praised by S. Augustine (*de Civ. Dei*, lib. i. c. 10). The event showed that his action was pleasing to God, for, when he was living as a slave, he was recognised by the Vandals under the inspiration of God, and was honourably treated and sent back home. S. Paula, again, was so liberal to the poor that her frequent prayer was heard, and, according to her wish, she had to be buried at the expense of others, and in another's garments. S. Jerome, in his Life of her, praises her warmly for this. S. Martin, S. John the Almoner, and many others are examples of the same liberality. But *abundance* in this verse more properly denotes the abundant wealth of the Corinthians; for S. Paul contrasts it with the poverty of the Christians of Jerusalem, and desires that one may relieve the other.

Ver. 14.—*But by an equality.* I do not command so large almsgiving that your homes be pauperised while the poor have ample, but of your superfluity, which supplies the proper matter of almsgiving, I beg you to communicate with the poor, and supply their want, so that you may both have the necessities of life, and may each hold the mean between the two extremes of poverty and abundance. Let there be nothing superfluous in the means of them that give, and nothing deficient in the way of the necessaries of life to them that receive (Theophylact).

That their abundance also may be a supply for your want. So their abundant supply of faith and hope and all graces will, by their

prayers and merits before God, assist your spiritual poverty in this life, and in the other life they will, when you die, receive you into everlasting habitations. The kingdom of heaven is the possession of Christ's poor (Anselm).

That there may be equality. By an interchange of spiritual goods as well as temporal.

Ver. 15.—*As it is written.* Exod. xvi. 18. Paul applies what is said of the gathering and eating of manna, to show that God wishes men to strive after equality in communion of goods.

He that had gathered much. He that gathered much had no more than he that gathered little, and *vice versâ*. The passage quoted from Exodus declares that by a continuous miracle God rained down manna for forty years in the wilderness on so many hundreds of thousands of Jews, in such a way that the greedy who gathered much, and the idle who gathered little, both found, when they returned home and measured what they had got, that they had but an homer full, or enough for a day's food for each. If they collected either more or less, God or an angel subtracted from it or added to it invisibly, to bring all to an equality. So, then, an homer was the measure for men, women, and children, and it contained as much only as a man would ordinarily eat in a day (Nyssen, *de Vita Moysis*, Chrysostom, Anselm, Vatablus, Theophylact).

The reason for this was (1.) that God would in this way restrain the greediness and gluttony of the Jews, and their excessive love of earthly things (Chrysostom and Theophylact). (2.) By this continuous miracle God would remind us that in all our necessity we should look to His Providence, and recollect that He provides for each all that is needful for his life; therefore, as we sit at table, let us regard God as raining down manna upon us from heaven. So now God supplies, not only to the rich but the poor also, and those that have bad health or are burdened with a large family, their daily portion, which is enough to maintain the life of all. This will seem to any one who considers the matter, and compares the small gain made with the great expenditure of so many heads of families,

a wonderful and incredible thing; and by this test alone any one may see God's sweet and wondrous care for all. Let not the poor, therefore, bewail their lot, nor desire great riches; "*For since we all*," says S. Chrysostom, "*have but one belly to fill, and one time to live in, and one body to cover, the rich man has no more from his abundance, nor the poor man less from his poverty; but both have food and clothing, and in this they are equal.*"

Observe, again, the beautiful application S. Paul makes of the symbolic manna. As God gave of it an equal measure to all, so is it right that Christians should cultivate an equality: those who have abundant wealth should distribute to the poor, and make them equal to themselves, so far as the necessaries of life go, that all may be content, and, having what is necessary, live equally (Theophylact and Chrysostom). Observe, however, that as the rich, by giving of their superfluous wealth to the poor, make them equal to themselves, so too do the poor, by a fellowship of merits, make the rich equal to them, not altogether absolutely, but by way of proportion, in such a way that neither has any lack of either kind of benefits, or has an excessive supply when compared with others; for otherwise the rich would not by giving to the poor make them as rich as themselves, nor would the poor by giving in return his prayers and other spiritual goods give an equal gift, but rather a far more valuable gift than he received. Nor again does he give of his spiritual goods as much as he has (S. Thomas).

Analogically, S. Chrysostom and Anselm refer this passage to the glory of heaven, which all will share equally. But this must be understood of the objective bliss; for all will see the same God, and in Him will be satisfied and blessed; but in this vision, and consequently in joy and glory, there will be degrees, and a disparity proportioned to merit. It was so in the case of the manna: an equal share was given to each, satisfying all equally, yet it tasted differently to different people.

Ver. 16.—*But thanks be to God.* For having made Titus anxious for you and for your spiritual progress and gain, whereby he was led to exhort you to liberality towards the poor. "The *same* earnest

care" refers to the fact that S. Paul as well as Titus was exhorting them to this liberality.

Ver. 17.—*For indeed he accepted the exhortation.* The duty of exhorting you to almsgiving (Anselm).

Of his own accord. Without being bidden by me, he took on himself this task of exhorting you to this pious work.

Ver. 18.—*And we have sent with him the brother whose praise is in the Gospel.* Barnabas, whose praise is in the preaching of the Gospel. He was ordained as S. Paul's companion (Acts xiii. 3) (Theodoret, Chrysostom, Œcumenius); but since Barnabas and Paul were now separated, and Silas had taken S. Barnabas' place at S. Paul's side (Acts xv. 40), it is better with Baronius to take the reference as being to Silas, or, with Anselm and Jerome, to Luke. S. Paul calls him *brother*, not Apostle, and this applies better to S. Luke, who wrote a Gospel, and was the inseparable companion of S. Paul. S. Ignatius, writing to the Ephesians, assigned this eulogy to Luke in the words: "As Luke testifies, whose praise is in the Gospel."

Ver. 19.—*But who was also chosen of the churches.* For this work of grace of collecting the alms of the Church. The word rendered here *chosen* is χειροτονηθεὶς, *i.e.*, ordained by imposition of hands—consecrated either deacon or priest. It was the deacon's office to have care of the poor, and to distribute the alms to them; but the priest's to help the Apostle on his journeys in preaching and administration of the sacraments. The sacrament of Order is called by the Greeks χειροτονία, from the imposition of the Bishop's hands on the ordinands. Cf. 1 Tim. iv. 14; v. 22; Acts xiv. 22. From this it is evident that to lay hands on presbyters is to ordain them, and by ordaining to make them presbyters.

Which is administered by us to the glory of the same Lord. The Latin version reads, in the last clause of this verse, "to our destined mind;" the meaning of this is, to show the readiness of our mind in this pious service to God and the poor. The Greek is προθυμία. "Destined," therefore, as S. Thomas remarks, does not here mean "predestinated by God," but ready, prompt, and cheerful. But the

Greek MSS. give *your*, not *our*. We have received, says S. Paul, this grace, this ministry of almsgiving, to glorify God by it, and to make you more ready for it by the exhortations of Titus and Luke (Theophylact).

Ver. 20.—*Avoiding this.* I have sent Titus and Luke to collect such large alms that no one may suspect me of collecting for my own private use (Anselm). The possession of large sums of money is wont to expose a man to suspicion of fraud, because it is easy to abstract a little secretly from a large amount without any one being aware of it.

Ver. 21.—*Providing for honest things.* I endeavour to act honourably, not only before God but also before men, lest suspicious persons should have some occasion for suspecting me of some wrongdoing. Wherefore, to show that I administer this collection honestly, I make Titus and Luke my witnesses, I make them the treasurers of it, and refrain from handling it myself. Hence learn this practical rule: We owe a good conscience to God, a good report to our neighbour: he who neglects good report acts cruelly towards his neighbour's salvation (Anselm).

Ver. 22.—*And we have sent with them our brother.* Who this is is uncertain. Some, says Anselm, think that it is Apollos; but they suspect only, for S. Paul neither names him nor describes him, but leaves the Corinthians to their personal knowledge of him.

Upon the great confidence which I have in you. Having great confidence and hope that, as is right, they will be received honourably and lovingly by you, and also partly out of love and respect for Titus, who is my companion and fellow-helper. Hence Titus was now at Corinth, having been sent there by S. Paul to collect these alms and to transact other business.

Maldonatus supplies the verb *show*, and makes the sentence run: "Upon the great confidence that whatever love you show to Titus you will show to me, for he is my partner." But there is no need to supply anything—the sense given above is clear enough without it.

Ver. 23.—*Or our brethren.* I trust that you will, as is right,

receive them worthily, partly because of the brethren sent with Titus, and partly because of Titus himself.

The glory of Christ. The Apostles are the glory of Christ, inasmuch as they spread and make known His glory. "Whether, therefore," says Chrysostom, "you will receive them as brethren, or as the Apostles of the Churches, or as those who promote the glory of Christ, you will have many reasons for showing them kindness." By metonymy, *glory* is put for the cause and care of Christ's glory.

Ver. 24.—*Wherefore shew ye to them.* Show to Titus and his companions that signal love which becomes you and your generous love, as well as my boasting of you.

CHAPTER IX

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say,* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things,* may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

SYNOPSIS OF THE CHAPTER

i. He proceeds to stimulate the Corinthians to almsgiving by motives of human shame and praise; he bids them not to be put to shame before the liberality of the Macedonians.

ii. He dwells (ver. 6) on the fruits of almsgiving, how it enriches those that give with good things, now and hereafter.

iii. He points (ver. 11) to the thanksgiving that flows from it to God, and the joy of the poor Christians, who are the recipients, and who will pray for their benefactors the Corinthians.

Ver. 1.—*For as touching the ministering to the saints.* At the end of the last chapter, Paul had commended to them Titus and his companions, but not their errand of collecting alms; for, as he says, it was superfluous for him to write about this, since they were of their own accord ready for it (Anselm). It is a politic device on the part of those that ask for alms to praise the liberality of the givers. Public beggars in the streets and churches are experts at this.

Ver. 2.—*Achaia was ready a year ago.*—I boast to the Macedonians that you, O Corinthians, and the rest of Achaia, have been long ready for this almsgiving; and this zeal of yours, being proclaimed by me, has stimulated others. See, then, by your action that my boasting of you be not in vain, lest we both be put to confusion.

Ver. 5.—*As a matter of bounty.* As a blessing (Latin version). That your beneficence may seem spontaneous and generous, not extorted from greedy persons (Anselm, Theophylact, Chrysostom). Why bounty is called a blessing is explained in the note to ver. 6. The Greek, εὐλογία, denotes both blessing and a good and fruitful contribution or almsgiving (Erasmus). In 1 Cor. xvi. 1, the Apostle called these contributions or collections εὐλογίαι. Both meanings have place here. S. Paul is urging the Corinthians to spontaneous and cheerful (denoted by blessing), as well as to fruitful and liberal, contribution. He is engaged in describing the spirit that should animate the giver, viz., one ready and cheerful, unforced, unconstrained, unstained by covetousness or meanness.

Ver. 6.—*He which soweth bountifully shall reap also bountifully.*

Literally, he which soweth in blessings, *i.e.*, liberally scatters, as it were, seeds among the poor, shall reap of them again. For God, who reckons that to be done to Himself which is done to the poor, does not suffer Himself to be surpassed in liberality, but to the liberal is far more liberal, and repays them in greater abundance, both corporal and spiritual gifts. For parallel expressions, cf. Josh. xv. 19; 1 Sam. xxv. 27; Gen. xlix. 25. In this last passage, Jacob hints at the reason why the Hebrew calls beneficence *blessing*. It is because, by a pious form of speech, they wish to point out that the beneficence of God, which is the fount and origin of all ours, flows from His benediction. With God to bless is to do, and is the same as to benefit, and therefore God by His word alone bestows on us all good things. (2.) Another reason is that the Patriarchs and early Christians, such as the hermits and other Saints of the New Testament, were wont to distribute the gifts with solemn prayer and blessing, and for this reason to call them by the name of εὐλογία. (3.) A third reason is that it is pleasanter, both to giver and receiver, to call the gift an act of benediction rather than of beneficence. Hence poor honest men, when asking for alms, call them benedictions, extenuating their importance, and rich givers in their turn do the same. Theophylact adds that S. Paul by this word stimulates them to cheerful giving, reminding them by it that what they give is a blessing to him that gives and him that takes. No one is saddened by giving such a blessing, but cheerfully imparts it. Cf. also Prov. xxii. 9; Eccles. xi. 1–3.

Notice also the use of the words "sow" and "reap." Almsgiving, like other good works, is a seed which produces a harvest of grace, and even of temporal good things, as is explained in vers. 8 and 10. Hence you may infer against Calvin that good works effect and merit a reward, for seed, by its natural powers, produces its proper fruit at harvest-time; therefore almsgiving produces truly its reward, not physically, as is evident, but meritoriously.

Ver. 7.—*Not grudgingly or of necessity*. Avarice makes reluctance, and regard for one's reputation induces constraint. Let each man give what he likes, not influenced or compelled by my authority or

that of Titus, and not because regard for his honour makes him ashamed of giving less than others.

For God loveth a cheerful giver. Quoted from Prov. xxii. 9, LXX. On cheerfulness in giving, see Rom. xii. 8. S. Augustine (*Enarr.* in Ps. xliii.) says beautifully: "*If you give your bread grudgingly, you lose both your bread and your reward.*" And again (*Serm.* 45): "*If good works are good seeds, why are they sown in tears?*" S. Chrysostom (*Hom.* on 1 Cor. xi. 19) says: "If we give cheerfully, our reward will be twofold, one for giving and one for giving cheerfully." S. Gregory (*Morals*, 21, c. 11, on Job xxxi. 16) says: "*Job thus acted that he might increase his merits, not only by giving but also by the promptitude with which he gave his good things.*" Cf. Prov. iii. 28; Ecclus. xxxv. 11. Alms then should be given with cheerful mind, not sadly, reluctantly, and tardily. Thus shall we imitate God, who cheerfully distributes His gifts.

The heathen depict the Graces as three sisters, embracing one another but looking in different directions. They meant by this to signify how gifts should be distributed. The first, named Aglaia, denotes generosity, it being better to give than to receive. "For he who receives a kindness sells his freedom," says the jester of P. Syrus. The second is called Thalia, *i.e.*, flourishing in the midst of the course. The third is called Euphrosyne, or joy; for both he that gives and he that receives rejoice in the kindness done—God loveth a cheerful giver. Cf. Seneca (*de Beneficiis*).

Ver. 8.—*And God is able to make all grace abound toward you.* This is an answer to an objection: You will say to me, If I give much, I shall become poor, I shall be unable for the future to help my servants and others who are in more need (Theophylact). To this the Apostle answers: Do not be afraid of that; believe and hope in God, who is able to make all grace (or beneficence—Syriac) abound toward you, so that you shall always have a sufficiency of goods, out of which you may abound in every good work. God can and does enrich those that give alms, so that they have always means to spend, and so can abound in works of charity.

God is able denotes not only the power but also the act of

God. The phrase is a meiosis. Similarly, a king might say to his commander-in-chief: "Go, end the war, spare no expense: I am able to bear it, and to enrich you as well."

In the Greek there is a beautiful use of the word *all*, which is three times repeated in the last clause of this verse, "always having all sufficiency in all things." Not in some particular necessity, but in all; not at one time, but always; not some sufficiency but all sufficiency will God give you, to enable you to succour others.

Again, S. Paul does not here speak of abundance, says Theophylact, but sufficiency, enough for one's self and one's own. Perhaps he means to imply that he who is content with his lot, and has enough for himself and his family, desires no more. God alone is properly said to be self-sufficient, being One who has no need of any one, and rests wholly in Himself. An almsgiver partakes of the same character. An avaricious man, on the other hand, is never satisfied —"the more that waters are drunk the more are they thirsted for;" and so it is with riches. Hence the avaricious man is always in need. But self-sufficiency, as Clement (*Pædag.* lib. ii. c. 12) says, is a virtue which makes us contented; or it is a habit of mind that is content with such things as are needful, and which by itself acquires those things which belong to the life of bliss. Hippias (Suidas, *sub Verbo Hippias*) made self-sufficency or a contented mind the end of all good. Moreover, Epicurus used to say that "sufficiency is the richest possession" (Clement, *Strom.* lib. vi.). In the same sense Cicero said (*Paradox* 1) that "to live happily, contentment was virtue enough." Socrates, too (*apud Plat. Dial* 3 *de Legibus*), thus prays: "Let me have as much gold as a temperate man can bear." For further notes on this subject, cf. 1 Tim. vi. 6, and Phil. iv. 11.

Ver. 9.—*As it is written, He hath dispersed abroad* (Ps. cxii. 9). In all necessities, in all places, and at all times, a merciful man, such as S. Laurence, of whom the Church sings, distributes his goods and his alms; in the same way he who sows scatters his seed. The Apostle wishes to prove that God makes all grace to abound towards almsgivers, and gives them full sufficiency for that grace (beneficence). He proves this from the fact that the giver of alms

of his sufficiency distributes his alms, *disperses* them as seed on every side, not among his boon-companions or free-lovers, but among the poor. Œcumenius says that the word "dispersed" denotes the largeness of the alms given. It also implies that these alms are not wasted or thrown away.

His righteousness remaineth for ever. Remains in God's memory and in its eternal reward, as in its harvest. So, too, when the husbandman scatters his seed he does not lose it, but entrusts it to the ground, that he may receive a hundred-fold in return. Almsgiving, therefore, is everlasting, and blesses the giver with everlasting glory. Hence the Psalmist also says: "The righteous shall be in everlasting remembrance; he shall not be afraid of evil tidings; his horn" (his dignity, strength, and, as Theodoret says, his power) "shall be exalted with honour;" in other words, it shall daily increase until it be exalted in the highest in celestial glory.

His righteousness or his beneficence does not perish, but remains before God to be rewarded here and hereafter. S. Chrysostom (*Hom* 9 *de Pœnit.*) says: "*Heaven is to be gained by merchandise and trafficking. Give bread and you will receive paradise; give a little and gain much; give what is mortal and you will receive what is immortal.*"

Observe that in Scripture almsgiving, which is an act of mercy, is called righteousness, both because it forms a large part of righteousness in general, which embraces all virtues, as also because it is a mark of righteousness and holiness. The Saints are merciful, "but the tender mercies of the wicked are cruel" (Prov. xii. 10). A third reason is that it disposes to righteousness, and merits it, firstly, *de congruo*, and secondly, *de condigno*, as increasing righteousness. Hence, it is to the merciful alone that Christ gives the crown of righteousness (S. Matt. xxv. 35). Hence, too, those that are hardened in evil must be exhorted as a last remedy to give alms, as Daniel did Nebuchadnezzar (Dan. iv. 24).

Ver. 10.—*Now he that ministereth seed to the sower.* This again is an answer to an objection which might be urged from the Psalm quoted. It might be said: You prove clearly enough, Paul, that

alms remain in their heavenly reward, but I do not yet see how you prove from that that we ought not to impoverish ourselves. You have, therefore, given no answer to my first objection that if, I give alms liberally I shall make myself poor, and be unable for the future to give help to others. S. Paul's answer to this is, that the contrary is implied in the verse of the Psalm he has just quoted. As a master who supplies his husbandman with seed to sow his field, provides him also with bread to eat, and multiplies his seed, that is the grain sown, at harvest times, so that for one bushel he receives three, which he can sow again, and receives still more at the next harvest, and so on from year to year—so much more shall God, who gives to almsgivers goods to disperse to the poor, give them bread and all other necessaries of life; nay, more, He shall multiply their seed or goods to sow again and disperse to the poor. For God is our Master; we are His husbandmen: His field is the poor, and alms are the seed. God, then, wishes us as His husbandmen, to scatter His seed (alms) over His field (the poor). Much more, if we do that, will He give us nourishment and a harvest of goods to sow again. Let rich men remember that their riches are given them as seed to disperse to the poor, not to store up in their coffers or to be spent on costly clothing or luxurious living. "It is," says Cicero, "a work of liberality to sow seeds of kindness, so as to be able to reap a harvest from them."

Gregory of Tours (*Hist. Gallic.* lib. v. c. 38) highly praises the Christian Emperor Tiberius for his almsgiving, and says that he uttered the following words, worthy of an emperor: "*There will be no deficiency in our treasury so long as the poor receive alms, and captives are redeemed. For if we do these things, great will be our treasure, according to the words of the Lord,* '*Lay up for yourselves treasures in heaven.*' *Let us then lay up in store in heaven by the hands of the poor from what God has given us, that the Lord may vouchsafe to increase our goods on earth.*" No wonder that God increased his wealth. He saw one day a cross engraved on the pavement, and when, out of veneration for it, he ordered the stone to be taken up, he found under it a vast treasure, containing more than 100,000 pieces of gold. Then,

when, according to his wont, he distributed of it largely to the poor, God gave him another treasure already amassed for him by Narsetes, Duke of Italy. This was found in a cistern, in which, when they opened it, they found so much gold and silver that it took several days to carry it away. Cf. Baronius (*Annals*, A.D. 582).

Both minister. The Latin version with the Syriac gives the future, *shall minister*, instead of the optative. Theophylact, Erasmus, and Vatablus read the optative. The future is better, because, as I said, Paul is endeavouring to banish from their minds all fear of poverty. But this is not to be done by wishing, but by making assertions and promising bread, seed, and fruits.

Multiply your seed sown. Your temporal goods. S. Basil (*Hom.* 13 *de Eleemos.*) says: "*As seed cast into the ground brings forth fruit an hundredfold, so do alms given to the poor. If you have then but one loaf, and it be asked for at the door, take it and lift up your hands to heaven and say, 'Of my little I give to my brother, and do Thou, O Lord, supply my want.' Then doubt not that the bread given out of your poverty will abundantly minister you seed for sowing.*" And again, commenting on S. Luke xii. 18, he says: "*As wells that are continuously drawn from send forth a sweeter and more copious supply of water, while if neglected and undisturbed they soon grow foul, so are riches when stored up useless, but when transferred to the poor they bring forth fruit.*" Clement of Alexandria (*Pædag.* lib. iii. c. 7) uses this same simile of a well, and adds another. He says: "*As milk commonly flows into those breasts that are sucked, so does wealth flow to those who spend it.*" S. Cyprian says the same (*Tract. de Opere et Eleemos.*), and adds that the best inheritance that parents can leave their children is alms given, and the more children there are the more liberal should the almsgiving be. He proves this by the example of the widow of Sarepta (1 Kings xvii.) and from Tob. iv. 7. Cf. Prov. xxviii. 27, and Ps. xxxvii. 26.

Very many remarkable examples are given by Leontius, in his "Life of John the Almoner," who, like the Emperor Titus, bewailed that he had lost a day because he had given no alms. "Even if the world," he said, "were to come into Alexandria, it would not narrow my

liberality and wealth." This he learnt from a vision he saw of a certain virgin named Mercy, who, standing before God, seemed to obtain from Him all that she asked for. Hence this holy man John, when he had nothing to spend, would frequently, in his love of almsgiving, change miraculously tin or honey into gold. The more he gave the more was brought to him to spend; and so he seemed to strive with God and God with him which should be the most bountiful. When he at length died, he had half a piece of money left, and he ordered this to be given to his brethren and masters, the poor, that all he had might be restored to Christ.

Sophronius, in his *Pratum Spirituale*, a work mentioned with approval by the Second Council of Nice (*Gen. Act.* iv. c. 185), narrates that a wife gave to her husband, who wished to increase his wealth, the advice to sell what he had and give it to the poor, and he would find that he would receive it again with interest. He did so, and distributed his whole estate to the poor, and for fifty he received three hundred.

Sophronius has a still more beautiful example (c. 195) in the philosopher Evagrius, who, having heard in church that almsgiving was rewarded a hundredfold in heaven, gave £60 to the Bishop, Synesius, to be distributed among the poor, and received from him a written promise that for each he should receive a hundred in heaven. When he was dying, he ordered his sons to place this writing in his hand when he was buried. This having been done, Evagrius, on the third day after death, appeared to the Bishop in a dream, and said: "Go to my tomb and take back your handwriting, for I have received a hundredfold what I gave, according to Christ's promise and yours." In the morning the Bishop went with his clergy to the tomb, and took from the hand of Evagrius a letter, of which this was the tenor: "Evagrius the philosopher to his Bishop. I am unwilling for you, my father, to be ignorant that I have received according to your promise the money that I gave you in my lifetime, and received for it a hundredfold; therefore you are not bound to me by any debt."

Similar examples are found in the life of S. Liduina and

other Saints. Hence Chrysostom says that "alms have the name of seed, because they are not so much expended as returned." S. Deusdedit well understood this, for, as the Roman Martyrology records (Aug. 10th), although he was a poor man yet he gave to the poor every Saturday all that he had earned during the week, looking only to obtain the heavenly reward.

"If you have any care for your children, leave them a written deed in which you have God as your debtor," says S. Chrysostom, referring to money left for the poor by will. A famous example of this occurs in Sophronius (c. 201), in the case of a nobleman of Constantinople, who, when dying, left all his goods to the poor and his son to the care of Christ. Nor was he disappointed of his hope; for Christ gave his son a wife, who was at once noble, rich, and pious. S. Chrysostom wrote at the head of his Thirty-third Homily to the people, "that almsgiving is the most profitable of all occupations." Cf. Prov. xix. 17.

And increase the fruits of your righteousness. God will increase the outgoings of your righteousness and charity, *i.e.*, He will give an increase of grace here and of glory hereafter (Theophylact). "By *fruits*," says Anselm, "he means God's eternal reward." The Apostle seems here to speak of three fruits of almsgiving: (1.) when he says, "Shall minister seed to the sower;" (2.) when he says, "And multiply your seed sown;" (3.) when he says, "And increase the fruits of your righteousness." In this sense S. Anselm, as related by Edinerus in his Life, when he entered Canterbury on a visit to Archbishop Lanfranc and was honourably and lovingly received by the citizens, said, when he was explaining to them the glory and merit of charity, that "*those who do works of charity have something greater than those who are the recipients of charity. For the one receives a temporal benefit only, but the other spiritual; and they look besides for eternal thanks from God.*" Christ said the same thing in His paradox on the rich of this world: "It is more blessed to give than to receive" (Acts xx. 35).

Anselm again understands this passage to refer simply to the fruits of temporal goods. God will make your fruits and riches to increase,

that you may have ever more and more to give in alms, and He will increase the fruits of your righteousness. In other words, He will give much more abundant increase to those fruits of yours which your righteousness gains for you; for it is only just that, since God gives to man all that he has, man should from it give to him who is in need. If we do this, our fruits will be increased by God. Hence almsgiving is rightly called *seed*, because he who sows once will reap twice, once in earth and once in heaven. This is Anselm's comment, and he seems to be right; for the Apostle is explaining the words, "shall multiply your seed," and is impressing on the Corinthians that alms do not impoverish but enrich the giver, that so he may remove from their minds and from the minds of all Christians all fear of poverty, which so frequently deters men from almsgiving, and which is given as an objection so often to the admonitions of those who urge the duty.

Nevertheless, it is simpler to understand *fruits of your righteousness* of the wealth which God gives to the beneficent as a harvest for what they have sown. The increase of these fruits is nothing else but the harvest that follows on the seed. Since, therefore, it is evident that when the Apostle said, "shall multiply your seed sown," he meant by *seed* the money spent on the poor, it is also evident that here he means the same thing. As is the seed, so is the harvest. The one is correlative with the other, as are merit and reward. This, then, seems to be the drift of the Apostle's words.

Lastly, we should observe that he alludes to the fields and estates of the rich. Beneficence, he says, is like a field, or a very fertile farm, which brings forth to the almsgiver plentiful and never-failing fruits from the seed of his alms (1.) It gives bread or food. (2.) It multiplies his seed, or money to be dispersed again among the poor. (3.) It also increases his fruits, and enriches his family. These three things a temporal lord gives to his husbandman if he is faithful and diligent; much more will God do the same.

Ver. 11.—*To all bountifulness.* Or simplicity, or liberality. This simplicity or liberality of yours brings it to pass that I and all my

companions, nay, all Christians amongst whom I speak of it, give thanks to God for having instilled into you such feelings of piety and mercy.

Ver. 12.—*For the administration of this service not only supplieth the want of the saints.* Ἡ διακονία τῆς λειτουργίας, literally, "the ministry of this liturgy." In this collection of alms there is, as it were, a liturgy, a mystic sacrifice of the Mass, in which the Corinthians, as offering the victim of alms, are the priests; the poor make the altar; the sacrifice is the alms. Paul may be the deacon, the minister exhorting, collecting, and distributing the alms, through whom the poor who receive and the rich who give, seeing and rejoicing at the grace of Christ, are stirred up to give thanks unto the Lord. S. Cyprian says (*Tract. de Opere et Eleemos.*): "*Since thanksgiving is directed to God in the prayers of the poor for our alms and good deeds, the total is increased by the reward given by God, who works in us.*" S. Chrysostom (*Hom.* 20) says: "*When you see a poor man, think that you see the body of Christ, the altar of Christ, and do reverence, and offer the sacrifice of alms, that from it there may ascend, like incense, to God glory and thanksgiving.*" Thus almsgiving is an Eucharist or thanksgiving, and an Eucharistic sacrifice, not properly, but metaphorically speaking. So, too, in Rom. xv. 16, the preaching of the Gospel and the conversion of the Gentiles are called a sacrifice. Nazianzen says beautifully (*Orat. de Cura Paup.*): "*Out of all things none so honours God as mercy; for nothing is so peculiar to God as this is, before whose Face go mercy and truth. . . . Nothing is so Divine in a man as to do good. Learn, then, to open your heart to the needy. If you have nothing else to give, give your tears readily. Pity is a great solace to the afflicted.*"

Ver. 13.—*By the experiment of this ministration.* This almsgiving of yours will induce men to glorify God in Christ, and to give thanks to Him for the law of grace which has stirred you up to this liberality. They will glorify Him first for your obedience to the Gospel, and then that you so obey its precepts as to show such charity and mercy.

Ver. 14.—*And by their prayer for you.* The poor Saints of Jerusalem who receive your alms, while praying for you, will also glorify God. This clause is to be connected with "they glorify God."

Ver. 15.—*Thanks be unto God for His unspeakable gift.* For the gift of your charity and almsgiving, from which flow so many good things and so many praises of God, that it may be well called unspeakable.

CHAPTER X

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spirttual might aud authority, with which he is armed against all adversary powers, 7 *assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent,* 12 *and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours;

but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

SYNOPSIS OF THE CHAPTER

i. In this and the two next chapters Paul defends his apostleship against the false apostles, who held him up to contempt as vile and despicable, and accused him of over-harshness, audacity, and insolence. Paul here points out that his arms are not carnal but spiritual, and therefore all the more powerful, because it is theirs to cast down all the strongholds, counsels, and wisdom of the world, as well as to inflict punishment on all disobedience.

ii. He contrasts (ver. 12) the boast of the false apostles of the provinces traversed and converted by them with the actual journeyings and conversions wrought by himself.

Observe that these false apostles envied the glory of Paul, and wished to destroy it by their own eloquence, boasting, and calumnies. It appears, from xi. 22, that they were Jews, and were greedy of gain and glory, braggarts, and self-assertive. From xi. 4 it also appears that they preached Christ in appearance, but were endeavouring to gradually subvert the Gospel by Judaism and its errors (xi. 3; xii. 13). Of this class were Cerinthus, Ebion, and other Judaisers, who bitterly persecuted S. Paul as an apostate from their law. 1 Cor. xv. was an exposition of the resurrection against the teaching of Cerinthus.

Ver. 1.—*Now I Paul myself beseech you.* Hitherto I have pleaded the cause of others, the poor; now I am going to speak for myself. I beseech you to observe my admonitions and the precepts which, as your Apostle, I have given you concerning a true Christian life.

By the gentleness of Christ. He beseeches them, says Theophylact, by the meekness and gentleness of Christ, that reverencing them they may lovingly hear, receive, and obey the entreaty of Paul. In the second place, he does it to signify that he imitates the meekness of Christ, not His severity. I do not order you, he seems to say, although by virtue of my apostleship I might, but I beseech you by

the gentleness of Christ, which I imitate and ever keep before me. For Christ in rebuking, teaching, and guiding men, showed wondrous patience, kindness, and gentleness, as when He received into grace Matthew, the Magdalene, and other sinners, and most lovingly forgave them all their guilt and punishment without harsh words or blows.

In presence am base among you. When I am with you, I seem in outward appearance mean and base (cf. ver. 10); but when away from you, I am bold and confident. He speaks ironically; for, as the next verse tells us, the false apostles, who held him up to execration, used to say: "Why do you make so much of Paul? He is a base and worthless fellow. Apollos and others have far more grace and eloquence; there is no comparison between them. By the side of them he is ignorant and unpolished. Why, then, does he take upon himself, why does he presume, when away from you, to send you such threatening letters, rebuking you, ordering, scolding, excommunicating you?" S. Paul imitates the false apostles, and repeats their words, as much as to say: "I am not the domineering, insolent, severe, threatening man, when absent, that my detractors make me, but I beseech you by the meekness and gentleness of Christ." Cf. vers. 9, 10 (Chrysostom).

Ver. 2.—*But I beseech you that I may not be bold.* I beseech you to lovingly receive my admonitions, lest when I come to you and see your disobedience, rebellion, and contumacy, I use my boldness and power to inflict excommunication and other spiritual punishment, which I am thought to have already inflicted arbitrarily (Anselm). The Latin version reads the passive, *I am thought*, but Theophylact takes it actively—I think, I propose to boldly punish some evil-disposed persons.

Which think of us as if we walked according to the flesh. As though we lived a carnal life, or better, as though we used carnal means, such as fleshly, human, and political wisdom, in doing by letter what I dare not do in person.

The Apostle says that they walk, fight, and glory according to the flesh, who, after the manner of carnal and crafty men, walk and boast

in outward gifts, such as birth, prudence, eloquence, good looks, sagacity, and by means of these seek to gain the applause of men, and so win them to their side and overthrow their enemies. That this is his meaning is evident from the contrast drawn between these arms and spiritual arms in ver. 4. So, in xi. 18, he says that the false apostles boast according to the flesh, *i.e.*, of external gifts. In v. 15, 16, again, he says that he knows no one, not even Christ, according to the flesh. In 2 Cor. i., he contrasts the natural and carnal wisdom of philosophers and orators with the spiritual wisdom of Christians, and especially of Apostles. Cf. also Gal. iii. 3.

Ver. 4.—*For the weapons of our warfare are not carnal.* Carnal weapons are such as serve for carnal and bodily warfare and life, as the honours, pleasures, and power of this world. This the Apostles did not use in their task of subduing the world to Christ. Or rather, as said above, carnal weapons are human arts, sciences, reasonings, systems, eloquence, flatteries, boasting, hypocrisies, affected gravity and prudence, all of which are used by men of the world to gain influence and respect; while true and solid authority, such as Paul and the other Apostles had, is the gift of God, and is not to be obtained by external gifts or by assumed gravity, but rather by the display of virtue, wisdom, and holiness.

But mighty through God. Or, are the power of God. Through them God works powerfully in the minds of the hearers—converts them to the faith, makes them accept our preaching, brings them under subjection to Christ, so that we gain credence to what we say, and obtain what we want. These weapons are, says Anselm, (1.) Vehement spiritual zeal; (2.) Efficacious preaching, through God seeming to lend weight and force to our words; (3.) Wisdom; (4.) Courtesy; (5.) Holiness; (6.) Miracles; (7.) Frequent prayer; (8.) Purity of intention; (9.) Patience; (10.) Charity. When they see us men of the most blameless life, seeking not their wealth or honours, but their salvation only, and that by many labours, sacrifices, afflictions, daily death and martyrdom, and preaching to them with such zeal and ardour that all acknowledge Christ, and glorify Him and His Father—by all these things, as though by a

most powerful dart, they are struck and wounded in their consciences, they yield, and believe our words and our doctrines. By these weapons do we Apostles destroy the vices and storm the kingdom of the devil, even the whole world. Hence apostleship and preaching of the Gospel are rightly called a warfare. Cf. 1 Tim. i. 18.

To the pulling down of strong holds. All reasonings, syllogisms, sophisms, eloquence, philosophic virtues, worldly power, grace, friendship, and all that the Gentiles and devils opposed to the preaching of the Gospel by the Apostles (Chrysostom and Anselm).

Ver. 5.—*Casting down imaginations.* Or, with Theophylact reasonings. The Syriac and Erasmus give *imaginations;* the Latin version, *counsels.* By our weapons we destroy all the counsels of the prudent of this world, by which they strive to overthrow the Gospel, to strengthen against it their heathenism, and to put their philosophers before Christ and us.

And every high thing. Every height, both of human and philosophic wisdom, as well as of diabolic magic, such as of Simon Magus and others, and of royal and imperial power. Imaginations and heights were the two towers set up by the Gentiles against the Apostles, one of which seemed impregnable through its intricate wiles, and the other by its height and strength. Yet both yielded to the weapons of the Apostles.

That exalteth itself against the knowledge of God. That knowledge of God given to us by Christ, and which we, His Apostles, teach throughout the world; faith, that is, in the Three in One, in the Son of God, in His Incarnation and death, in the Cross and its Redemption.

And bringing into captivity. Every thought, every intellect, however full of resources, however exalted in wisdom, must surrender as a conquered foe, and obey the Gospel of Christ.

When S. Paul says "every thought" or "every intellect," he does not mean to imply that all the philosophers and mighty men of the world who heard the Gospel preached were converted, but that the

weapons of the Apostles were so powerful that they were able to subdue to the faith of Christ any thoughts and reasonings of the human intellect, however full of wiles, however highly exalted. As a matter of fact, they did subdue these powers in those who took these weapons, and admitted them into their soul, and so were converted. Many of all classes of philosophers and orators, illustrious for their learning and wisdom, were subdued by the weapons of the Apostles, and brought to believe in Christ. Such were Dionysius the Areopagite, Clement of Rome, Paul the proconsul, Justin the philosopher, Athenagoras, and others.

Ver. 6.—*And having in a readiness to revenge all disobedience.* Paul had said that his weapons were powerful to subdue any Gentiles or heathen wise men. He now goes on to say that this same power is able to punish all disobedience on the part of the faithful, or amongst heretics. I am ready, he says, and it is easy for me, to punish the disobedience of the false Apostles who depreciate me, by excommunicating them.

When your obedience is fulfilled. For I am unwilling to involve you in the same punishment. I would rather that you yourselves correct what needs correction, and I am waiting until you fulfil what you have been ordered. Then when you have done that, I will unsheathe the sword of excommunication against those contumacious detractors. From this doctors lay down that this sword should not be drawn except against the disobedient, and those who, after having been warned, are still rebellious and obstinate.

Ver. 7.—*Do ye look on things after the outward appearance?* The Latin version takes this in the indicative. Ye see how openly and manifestly the truth has been set before your eyes, that I am not only a disciple of Christ, but also an Apostle endowed with such spiritual power as you see with your own eyes (Anselm).

Ver. 8.—*Of our authority, which the Lord hath given us for edification.* The Council of Trent (sess. xxv. c. 3) lays down from these words that the sword of excommunication should be soberly and cautiously drawn for edification; otherwise we see that it is rather despised than dreaded, and produces ruin rather than salva-

tion, not only to the excommunicated, but also to the whole Church.

Ver. 10.—*For his letters, say they, are weighty and powerful.* My detractors, the false apostles, say that my letters are hard and bitter, severe and threatening, but my appearance is mean, contemptible, and puny. Nicephorus (lib. ii. c. 37) thus describes the stature and form of S. Paul from tradition and early representations: "*Paul was small of stature, spare in form, round-shouldered, and somewhat inclined to stoop. His face was pale, and showed the marks of years. His head was small, and his eyes shone with a pleasant light. He had bushy eyebrows, a nose beautifully curved and somewhat long, and a thick and long beard, which, like his hair, was plentifully interspersed with white.*" S. Chrysostom (*Hom. de Princip. Apost.*) says that "Paul was but three cubits high, and yet he touched the heavens.' Lucian again, in his *Philopater*, laughs at Paul for having a head bald in front.

And his speech contemptible. Unlearned, inelegant, unadorned. Cf. 1 Cor. ii. 1, 2.

Ver. 12.—*For we dare not make ourselves of the number.* I do not, like the false Apostles, boast of what I do not possess. I measure myself by my own foot, by the gifts of God, and by the things God's grace has done for me, says Photius, and so I do not arrogate to myself more than God has given me.

Paul speaks ironically. The false Apostles were in the habit of disparaging Paul's words and deeds, as though in him there was nothing great but his letters, which were high-flown enough, but were not borne out by his presence, than which nothing was more despicable. They would boast that in this they far excelled him. Therefore, says Paul, in scorn of their pride, I, a mere dwarf, do not dare to class myself with these giants, or to compare myself with them. None the less their boast of their greatness is baseless; while whatever I declare is true, and I measure myself by my own greatness, the grace I have received, and the things that I have really done.

The Latin version omits the last clause, "are not wise." The

Syriac, Vatablus and others apply it to the false apostles, not to Paul. They commend themselves, but they do not see that they measure themselves by themselves, and compare themselves among themselves. They do foolishly in thus exalting themselves and making themselves giants. They act like a man who should measure his height by himself, instead of by a yard-measure, like a pigmy who boasts of his gigantic size: they have no other cause for their boasting than their self-delusion. Photius supplies after "they do not understand," that they are ridiculous to all, or, as S. Augustine says, in Ps. xxxv., they do not understand what they say and what they boast of.

Ver. 13.—*But we will not boast of things without our measure.* This is the second charge brought by S. Paul against the false Apostles. They boast so largely that one would think they have preached the Gospel in every part of the world (Theophylact). I, however, boast not falsely, or beyond my measure; I measure myself by the true measure of the gifts and provinces that God has marked out for me. This measure reaches from Judæa through the intervening countries to Corinth. Just as kings glory in having extended their realms far and wide, so do I, as a doctor sent by Christ, glory in having extended His sway, and I hope to extend it still further.

Rule here denotes the measuring-line used by surveyors to fix the boundaries of fields and other grounds (cf. ver. 16). Measure denotes (1.) that by which anything is measured, as a yard-measure or a foot-measure; (2.) it denotes the quantity of the measuring-line; and (3.) the act of measuring; (4.) it stands for the thing measured, a bushel of wheat or an acre of land; *i.e.*, corn to the amount of a bushel, land to the amount of an acre. In any of these last three senses the word may be used here, but best of all in the second.

Ver. 14.—*For we stretch not ourselves beyond our measure.* This is his third scornful charge against the false apostles. They stretch out themselves and more than that by their boastful words, but let us see what good as a matter of fact they do. Whom have they converted? What cities or countries have they visited? They have never left their own home. Did they bring you into the Church?

Ye are not their work, but mine in the Lord. It is I who have taken you and subdued you: you are my lot, the possession assigned me by the Lord. I can triumph over you and other provinces reaching to Judæa that I have subdued. And just as P. Scipio was called Africanus, and L. Scipio, Asiaticus, from the provinces they conquered, so might S. Paul have the agnomen of Corinthiacus, Achaicus, Macedonicus, Thracicus, Asiaticus, &c.

Ver. 15.—*Without our measure.* The provinces not assigned us by God. This is again a blow aimed at the false apostles, who were in the habit of boasting groundlessly of the many regions they had visited and converted.

Not boasting . . . of other men's labours. A fourth charge against the false apostles, who had entered into his labours at Corinth, where he had laid the foundations of the faith (Chrysostom). Doctors remark that heretics never go to unbelievers from zeal for the Gospel and for martyrdom, and convert them first of all to Christianity, but content themselves with endeavouring to attract the faithful. It may be said: Surely the Emperor Valens, when the Goths were anxious to be converted to Christianity, sent Arian Bishops, who made them Arians (*Freculphus*, lib. iv. c. 20). I reply: This is true; but the Arians did not themselves take the initiative and go to the barbarous Goths from zeal for the faith, to plant among them the true faith, after the Apostolic manner, in hunger, thirst, persecutions, and deaths. The Goths invited them, and Valens consented. There is no difficulty in instilling poison into those who wish for it. Moreover, most of the Goths had previously been of the orthodox faith; but Ulphilas their Apostle, having been deceived by the Arians, deceived them in his turn and made them Arians, as Theodoret expressly says (*Hist.* lib. iv. cap. *ult.*).

But having hope when your faith is increased. I hope that when your faith is increased you will have no need of me; then I shall be able to go on to other nations to preach the Gospel (Chrysostom).

That we shall be enlarged by you. Or *magnified in you.* (1.) I

hope that in those more distant regions I shall preach and bring back great glory. The teacher, says Theophylact, is magnified when his disciples grow in wisdom. (2.) It is better to refer the words *magnified in you* to what follows—*according to our rule abundantly.* I hope, as you increase in the faith, to be magnified through you according to our rule, *i.e.*, to extend our rule, the bounds of my apostolate, to the regions beyond you, so that they, seeing your faith, holiness, and grace, may be provoked by your example, and eagerly await me and receive the Gospel.

As the Holy Land was divided by lot among the twelve tribes by fixed boundaries (Ps. lxxviii. 54), so was the whole earth divided as by a measuring-line among their antitypes, the twelve Apostles, that they might bring it under subjection to Christ. Thomas, *e.g.*, evangelised India; Andrew, Achaia; John, Asia.

Abundantly. That my lot may be increased and spread further and further. I have not yet fixed any certain bounds to my province, nor has God, but I am always looking for and striving after its extension.

Ver. 16.—*Not to boast in another man's line.* I do not meddle with the bounds, the provinces, and districts measured out and assigned, or occupied by other Apostles, so as to enter into things got ready by others, and to boast of other men's labours as if they were mine. He calls "made ready to his hand" those regions which had already received the Gospel from others; he refuses to seize upon the tilled fields of others, but rather chooses to be the first to plant the faith in any place he goes to. Cf. Rom. xv. 20.

The Greek κανών denotes the measuring-line of surveyors. Here the Apostle calls all those regions measured out to him, as it were, by God his *rule.* This "rule" he was daily extending, from his desire to preach everywhere; "as though," says Chrysostom, "he had come into possession of the earth and a fat inheritance." "Paul was," says Theophylact, "like a builder of the world, measuring it by his rule and building accordingly." The Greek κανών stands also for the builder's measuring-rod, but seems by S. Paul to be referred rather to the surveyor's.

Ver. 17.—*But he that glorieth let him glory in the Lord.* Let him glory in truth as before the Lord. Secondly, and better, to glory in the Lord is to glory with the glory given by the Lord, which alone commends a man, and vouches for him by the wonders which it works through him. This is the genuine meaning, for S. Paul contrasts glorying in one's self with glorying in the Lord. To glory in self is to commend self; to glory in the Lord is to be commended by the Lord, and to glory in that commendation. Still it follows from this, thirdly, that he who truly glories should glory not in himself but in the Lord, by referring all that has been received to Him, whose gifts they are, by giving to Him all the glory, and directing everything to His praise and glory (Chrysostom).

By these words the Apostle shows where, when, and in what we should glory, and at the same time clears himself of all charge of ostentation and desire of vain-glory. He says implicitly: These great and fine things I say about myself, not because I wish to glory in myself, but because I wish to give the praise to the Lord, from whom I have received all my glory, and the ground of my glorying. Cf. 1 Cor. i. 31, note.

Learn from this that true praise and glory come from God alone, and far excel all human glory; for, (1.) man's praise is but small and poor, men being but worms of earth; but God's glory is, as He is, boundless. (2.) Man's glory is outward and apparent only—within it is empty and ready to vanish away; but God's glory is inward and substantial; hence it fills and satisfies the soul. (3.) Man's glory is untrustworthy, feigned, and hypocritical—many laugh at you behind your back while praising you to your face; but God's glory is faithful and true. (4.) Man's glory is unstable, and, like a reed, is shaken by the slightest breath of rumour—they who praise you to-day will rail at you to-morrow; but God's glory is stable and constant. (5.) Man's glory is short-lived: mortals to die to-morrow praise you, and your praise will die with them. Where now are the praises of Cæsar, Pompey, Augustus? They have passed away—they are gone like smoke; but the praise of God is eternal. God will praise thee for ever before the angels

and blessed ones, because thou didst despise the world's glory, and sought for that true glory which lasts for ever with God. (6.) Man's glory is imperfect, maimed, and alloyed; a man is praised by some, blamed by others; as many men as there are, so many opinions and judgments are there. God's glory is entire and perfect, for whoever God praises is praised also by the inhabitants of heaven. (7.) Man's glory is erroneous and groundless. Men glorify the high-born, the rich, the powerful, even if they be villains, crime-stained, and tyrants. God's glory is most true and most certain, for He praises none but those endowed with virtue and true wisdom. Again, men glory in themselves, in their sagacity, virtue, fortitude —all things of naught; and therefore they glory in what is false, in nothing, in what is not. God's glory is to glory in God, of whom is all good and from whom flow all things to us, and to say, "Not unto us, not unto us, O Lord, but unto Thy name give the praise." (8.) Man's glory stands in the mouth of them that praise, confers no benefit on thee, impresses on thee no good. Therefore it is not in thee, but in Him that glorifies thee; just as honour is not in him that is honoured, but in him that confers it. But God's glory is both in God and in thee, for it is efficacious and fruitful. God does not merely beatify thee in thy soul with the light of glory, and in thy body with glorious gifts, but He communicates to the Blessed His own very Divine and uncreated glory, to be possessed and enjoyed. Oh, blind and insensate children of Adam, by nature greedy of praise, created and born to glory! Why do ye not seek after glory instead of its smoke and shadows? Why strive for what is false and fallacious and leave the true? Why seek for glory where it is not? You seek it on earth: it is not there, but in heaven. You seek it among men: it dwells among the angels and before God. You seek it in time: it is found in eternity. Thou, then, O Lord, art my glory; Thou art the joy of my heart. In thee will I glory and exalt all the day long. For myself I will glory in nothing save my infirmities. Let Jews, let worldly men seek glory from one another. I will require that which is from God alone. All human glory, all worldly honour, all temporal heights,

when compared with Thy eternal glory are but vanity, foolishness, and reproach. O my Truth, my Mercy, my Glory, my God, O Blessed Trinity, to Thee alone be praise, honour, and glory; to Thee alone be blessing, wisdom, and thanksgiving; to Thee, our God, be honour, virtue, and strength for ever and ever. Amen.

Ver. 18.—*For not he that commendeth himself is approved.* How is it, then, that Saints have sometimes commended themselves, as, *e.g.*, Hezekiah, in Isa. xxxviii. 3, and S. Paul in the next chapter, and in 2 Tim. iv.? I answer, They do indeed commend themselves, but at the same time they tacitly refer all their praise to God's grace as its first cause, and say: "By the grace of God I am what I am." Again, this self-commendation came not from themselves, but was inspired into them by the Holy Spirit, who spoke by their mouth. The Holy Spirit suggested to each writer of the Holy Scriptures what he should write.

CHAPTER XI

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself,* 5 *of his equality with the chief apostles,* 7 *of his preaching the gospel to them freely, and without any their charge,* 13 *shewing that he was not inferior to those deceitful workers in any legal prerogative,* 23 *and in the service of Christ, and in all kind of sufferings for his ministry, far superior.*

WOULD to God ye could bear with me a little in *my* folly : and indeed bear with me.

2 For I am jealous over you with godly jealousy : for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him.*

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge ; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely ?

8 I robbed other churches, taking wages *of them,* to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man : for that which was lacking to me the brethren which came from Macedonia supplied : and in all *things* I have kept myself from being burdensome unto you and *so* will I keep *myself.*

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore ? because I love you not ? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion ; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel ; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness ; whose end shall be according to their works.

16 I say again, Let no man think me a fool ; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

SYNOPSIS OF THE CHAPTER

i. After declaring his love for the Corinthians, he proceeds (ver. 4) to defend his apostleship against the false apostles, pointing out that they had bestowed no more of the Spirit, nor given more Christian doctrine than S. Paul.

ii. He says, moreover (ver. 7), that they preached the Gospel for the sake of gain, but he freely.

iii. He insists (ver. 22) on his being equally with them a Hebrew, and what they were not, a minister of Christ. He then enumerates the marks of his apostleship, his labours for Christ, his persecutions, scourgings, sufferings, anxieties, and the care of all the Churches, and in them all he glories.

Ver. 1.—*Would to God ye could bear with me a little in my folly.* In my boasting, which sounds like folly. It is, however, a mark of the highest wisdom on my part, for I do it out of zeal to protect the faith

of the Gospel against the false apostles (Chrysostom and Anselm). S. Paul anticipates an objection: he is about to praise himself, and he meets beforehand any charge of vain-glory or self-seeking. The last clause, "and indeed bear with me," may be also indicative, and then it is a correction to his request for forbearance: "I need hardly make such a request: you do indeed bear with me."

At the commencement of his self-praise he thrice excuses himself: (1.) by saying, "Would ye could bear with me;" (2.) by calling himself foolish; (3.) when he says: "I am jealous over you"—he takes such pains to excuse himself that the Corinthians may see the violence he does to his feelings when he descends to self-praise. Chrysostom says: "*Just as a horse, when about to leap some deep and precipitous ravine, collects its strength, as though it would cross it at a bound, but when it looks down on the yawning gulf refuses the leap; then, under the spur of the rider, approaches again and admits its ability to leap and the necessity of it by standing still for a time, till at last it takes courage, and of its own accord boldly makes the attempt; so too S. Paul, like one about to throw himself over a precipice, when going to sing his own praises, retreats once, twice, and thrice, and at length falls to the task of praising himself.*"

Ver. 2.—*For I am jealous over you with a godly jealousy.* I cannot endure any rivals, such as these false apostles, who seek to seduce you. Paul calls his great and unbounded love "jealousy," implying that he seeks to be first in the affections of the Corinthians. S. Chrysostom remarks on this jealousy being *a jealousy of God*, which implies that Paul does not seek the bride for himself but for Christ and God—not for his own glory, pleasure, or gain. Christ is the Bridegroom; he is but the paranymph.

For I have espoused you to one husband. "I have fitted you" (Augustine, *contra Manich.* lib. ii.); "I have prepared you" (Ambrose); "I have united you" (Theophylact). The Greek verb may well bear the three meanings of, "I have invited you," "I have betrothed you," "I have united you in wedlock." The three duties of the paranymph are: (1.) to gain the maiden's affections for the bridegroom, and to do all he can to get her to be the wife of his friend;

(2.) to see that she is espoused to him; and, (3.) when betrothed, to unite them in marriage. S. Paul says in effect: I, as the paranymph of a spiritual marriage, have by my preaching betrothed you to one husband, Christ, and by betrothing you I have persuaded you to present yourselves to Christ as His espoused bride. Or better still, with Anselm and Theophylact: I have now espoused you to Christ through baptizing you into the Christian faith, that I may show you, or present you in the day of judgment, as virgins, *i.e.*, pure in faith, hope, and charity, fitted for the nuptial couch of the glory of Christ.

Chrysostom remarks that the betrothal takes place in this life, the union in the next, when the espoused Church, *i.e.*, all the elect, shall be brought to the marriage of the Lamb and the eternal kingdom (Rev. xxi. 2).

The Church of Corinth is described by S. Paul as the virgin spouse of Christ, whose paranymph he is. Then he transfers to himself the jealous love of the Bridegroom, and protests against Christ's bride being stolen by false apostles, and handed over to the tender mercies of heretics. Just as true Apostles and preachers are paranymphs of Christ and His Church (S. John. iii. 29), so, on the other hand, false preachers are Satan's panders.

This passage of the espousal of the Church and each faithful soul is famous and full of consolation. It has been commented on beautifully by most of the Fathers, and still is frequently treated in pulpits and elsewhere. That it may be clearly and fully understood, let us then dwell on it a little more at length.

Observe, then, firstly, that this espousal takes place by faith and hope and other virtues. For, as S. Augustine says (*Tract.* xiii. *in Johan.*), "*the mind's virginity consists in perfect faith, well-grounded hope, and unfeigned love.*" On the other hand, the soul becomes an adulteress or prostitute when she consents to unbelief, to sin, to the suggestions and wiles of the devil. "*If, therefore,*" says Origen (*Hom.* 12 *in Lev.* ii.), "*you have admitted an adulterous devil into the chamber of your soul, then your soul has committed fornication with the devil. If there has entered there the spirit of anger, envy, pride, uncleanness, and you have welcomed it, and listened to its words, and*

taken pleasure in its suggestions, then you have committed fornication with him."

Secondly, this betrothal makes the goods of each common to both, and therefore endows the Church and each faithful soul with the abundant riches of Christ. Hence, since the Bridegroom is a King, He makes His bride, even if she be a slave, however lowly and poor she be, a queen. S. Basil (*de Vita Virgin.*) says, quoting Ps. xlv. 9: "*Upon thy right hand did stand the queen, in a vesture of gold wrought about with divers colours. Wherefore, she who now is counted vile for her sordid dress and servile habit, is ennobled by her station at the King's hand, and found in the kingdom of heaven to be a queen. Let her, then, despise all visible things, and with open face beholding her Spouse, let her be filled with His love, and make all her faculties His handmaidens. In no respect should a virgin be an adulteress, not in tongue, in ears, eyes, or any other sense, no, nor yet in thought; but let her keep her body as a temple, or bride chamber ready for her Spouse. No unfaithfulness can escape the eye of Him of whom it is said, 'He that planted the ear, shall He not hear; or He that made the eye, shall He not see?*"

S. Bernard (*Serm.* 2, *Domin.* 1, *post Epiph.*) thus describes the election, dignity, and glory of this bride: "*For the sake of that Ethiopian woman, the Son of God came from afar to espouse her to Himself. Moses, indeed, married an Ethiopian wife, but her colour he could not change; but Christ, loving the Church, who till then was contemptible and foul, presented her to Himself, not having spot or wrinkle, or any such thing. Whence, O human soul, whence comes this to thee? Whence is the inestimable glory of meriting to be His spouse on whom the angels desire to gaze? Whence is it to thee that thou art the spouse of Him, whose beauty sun and moon wonder at, at whose will all things are changed? . . . What reward, then, will you give unto the Lord for all the benefits that He hath done unto you, in making you a sharer of His table, of His Kingdom, of His chamber? See with what arms of love should He be in turn lovingly embraced, who has thought so much of you, and made you so great. Leave all carnal affections, forget all worldly ways, undo all evil*

habits. For what thinkest thou? Does not the angel of the Lord stand ready to cut thee asunder, if perchance, which may He prevent, thou admittest any other lover?" Then he goes on to describe the nuptial feast: "*Now thou art espoused to Him, now the wedding feast is being celebrated, for the banquet is prepared in heaven. There the wine will not fail, for we shall be inebriated with the fulness of the house of God, and shall drink of the torrent of His pleasure. For that marriage, truly, there is got ready a river of wine, which maketh glad the heart, an impetuous stream, which maketh glad the city of God.*"

Thirdly, be it observed that from this betrothal and union of the soul to God, the fairest offspring are born. Origen (*Hom.* 20 *in Num.* xxv.) thus describes them: "*When the soul, therefore, clings to her Spouse, and listens to His voice, and embraces Him, she doubtless receives from Him seed, even as He said: 'Of Thy fear, O Lord, have I conceived in the womb, and brought forth, and caused on the earth the spirit of Thy salvation.' Thence will proceed a noble offspring—thence will be born chastity, righteousness, patience, meekness, and charity, and a fair family of all the virtues. . . . But if the unhappy soul forsakes the chaste embraces of the Divine Word, and surrenders herself to the devil's adulterous endearments, without a doubt she will bring forth children, but they will be such as those of whom it is written: 'The adulterous children shall be imperfect, and the seed of the wicked bed shall be destroyed.' All sins, therefore, are children of adultery and fornication.*"

Fourthly, although this espousal is brought about by any virtues, yet the chief agent among them is charity. Charity carries with it towards God all the powers and affections of the soul, so much so that the more charity increases in a soul, the more closely is that soul united to God. Hence those whose souls are on fire with charity, and who are ever exercising themselves in it, enjoy the bliss of betrothal to God and the possession of His nuptial gifts of Divine joys. For charity is a marriage-union, the welding of two wills, the Divine and human, into one, whereby God and man mutually agree in all things. Hence springs familiar intercourse between the soul and God, hence spring peace and a wondrous delight of the soul.

So great becomes the thirst for the Divine love that all other affections of the soul are absorbed in it and lost in God. S. Bernard (*Serm.* 38 *in Cantic.*) says: "*Such conformity weds the soul to the Word, that, though naturally like Him, she none the less exhibits that likeness in the will, by loving as she has been loved. If, then, she loves perfectly, she is wedded to Him. What is more pleasant than this conformity? what more to be longed for than this charity? By it it comes to pass that you are not content, O my soul, to rest on human teaching, but you boldly approach the Word, and cling closely to Him, hang lovingly on His lips, and consult Him on everything. You are as bold in your longings as your understanding will allow. Surely this is a holy and spiritual wedding contract. Contract, do I say?—nay, it is an embrace; for where the same will to have or not have is, where one spirit is made out of two, there there must have been an embrace. Nor need we fear that the disparity of the persons can make this union of wills imperfect, for love knows no fear. Love is self-sufficient: wherever he comes he draws to himself and makes prisoners all the other affections. Therefore she loves what he loves, and knows nought else. There is a bride and there is a bridegroom. What other relation or connection do you seek between them that are wedded than that of loving and being loved?*"

If you say that the soul is so far inferior to God in its nature and love as to make it impossible for friendship to exist between them, and much less betrothal and marriage union, all of which can only be between equals, then S. Bernard replies: "*It is true that there is not the same copious flow in the soul that Loves as in Love Himself, in the soul as in the Word, and in the bride as in the Bridegroom, in the creature as in the Creator, any more than there is the same in him that is athirst and the spring that quenches his thirst. But what of that? Are we therefore to lose and see destroyed utterly the devotion of her that is about to wed, the desire of the longing soul—the eagerness of the lover, the confidence of one that boldly draws near—just because a dwarf cannot run on equal terms with a giant, because sweetness cannot rival honey, gentleness cannot compare with a lamb, whiteness with the lily, brightness with the sun, charity with Him who is*

charity? No, for though the creature's love is less because it is itself less, yet if it loves with all its might, it withholds nothing, and its love is entire. Therefore have I said, 'So to love is to be wedded already,' unless any one doubt that the soul is first loved and more loved by the Word. But truly He prevents and surpasses the soul in love. Happy the soul that has merited to be prevented with the blessings of goodness."

Fifthly, it follows that this espousal is most perfectly brought about by virginity and vows of chastity and religion. S. Augustine (*Tract.* 9 *in Johan.*) says: "*They who vow to God virginity, although they may hold a higher position of honour and dignity in the Church, yet are they not without nuptials; for they belong to those nuptials in which the whole Church is united to Christ as her Bridegroom.*" And the reason is, that as a bride gives her heart and all her goods to her husband, so does a virgin, or a religious, consecrate herself and all that she has to Christ. Hence religion is called and is a state of perfection, or of perfect charity. Moreover, as a bride in contracting matrimony says: "I take thee for mine," so does a religious say: "I vow to God poverty, chastity, obedience," and by these she is bound to Christ as a wife to her husband. Hence Tertullian (*de Veland. Virgin.* c. 16) says: "*Thou hast been wedded to Christ, thou hast committed to Him thy body; thou hast betrothed to Him the bloom of thy life; walk, therefore, according to the will of thy Spouse.*" For this reason S. Jerome (*Ep.* 27) dared to call the mother of a virgin consecrated to God, "God's mother-in-law," and for this he was found fault with hypercritically by Ruffinus. A ring used to be given to virgins, in token that by it they were betrothed to Christ. "He gave me a ring," says S. Agnes (Ambrose, *Serm.* 90), "as an earnest of my betrothal to His faith." For this virgins were given veils, even as those who are married to husbands, and that solemnly, by priests, on appointed days alone, as Gelasius says (*ad Episc. Lucaniæ*, c. 14), and Optatus Milevit. (*lib.* 6). He says: "*Spiritual wedlock is of this kind. In will and profession they had already come to be betrothed to their spouse; and to show that they had abjured all secular nuptials, they had cut off their hair for their spiritual Bridegroom, and had already celebrated their heavenly nuptials.*"

Ambrose (*ad Virg. Lapsam*) says: "*She who has betrothed herself to Christ, and received the sacred veil, is already wedded, is already united to an immortal husband; and if she now wishes to marry under the common law, she commits adultery, and is made the handmaiden of death.*" S. Cyprian too (*Ep.* 62) calls such lapsed virgins adulteresses. From all this it is evident, whatever Marloratus may say, that the Church applies this passage of the Apostle to virgins, and reads it as the Epistle in the Mass of Holy Virgins.

Let these virgins ponder this, and recognise their dignity, so as to religiously keep these nuptials pure, and give themselves wholly to their one Bridegroom, Christ. S. Jerome says to Eustochius: "*Hear, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house, and then shall the King take pleasure in thy beauty. It is not enough for thee to leave thy land, unless thou also forget thy own people and thy father's house, and, despising the flesh, yield thyself to the embraces of thy spouse. You will say perhaps: 'I have gone from the house of my shame; I have forgotten the house of my father; I am born again in Christ. What reward for this am I to receive?' It tells you: 'So shall the King have pleasure in thy beauty.' This then is a great sacrament: therefore shall a man leave his father and mother, and shall cling to his wife, and they twain shall be not one flesh but one spirit. Thy Spouse is not haughty; He has married an Ethiopian woman. As soon as you desire to hear the wisdom of the true Solomon and come to Him, He will tell you all that He knows; He will as a King lead you into His chamber, and thy colour being wondrously changed, the words will apply to you, 'Who is this that cometh up all white?' . . . The bride of Christ is, like the Ark of the Covenant, covered within and without with gold, the guardian of the law of the Lord. As in it there was nothing save the tables of the law, so in thee let there be no other thought. Over this mercy-seat, as upon the cherubim, the Lord wills to sit. The Lord wishes to set you free from earthly cares, that leaving the bricks and straw of Egypt, you may follow Moses in the wilderness and enter the Promised Land. Whenever in your virgin breast there rages anxiety about earthly business, immediately the veil of the temple*

is rent in twain, your Bridegroom rises in wrath and says: 'Your house is left unto you desolate.' . . . Do thou once for all cast aside every burden of the world, sit at the feet of thy Lord, and say: 'I have found Him in whom my soul delighteth; I have held Him fast; I will not let Him go.' He will answer: 'My dove, my undefiled, is but one.' Let the secret places of thy chamber ever keep thee, let thy Spouse ever play with thee within. When thou prayest thou speakest to thy Spouse. When thou readest He speaks to thee; and when sleep oppresses thee, He will come behind the wall; and when thou art awakened thou wilt say: 'I am sick with love,' and in return thou wilt hear Him say: 'A garden enclosed is My sister, My spouse.'"

That I may present you as a chaste virgin to Christ. There is something strange in such a marriage. "In the world," says Theophylact after Chrysostom, "brides do not remain virgins after marriage. But Christ's brides, as before marriage they were not virgins, so after marriage they become virgins most pure in faith, whole, and uncorrupt in life. So is the whole Church a virgin." "*The virginity of the flesh*," says S. Augustine (*in Senten.* 79), "*is an undefiled body; the virginity of the soul is uncorrupted faith.*"

S. Paul converted to Christ at Iconium that most illustrious virgin Thecla: he drew her from marriage and espoused her to Christ. S. Gregory of Nyssa is our authority for this. He says (*Hom.* 4 *in Cantic.*): "*Such myrrh did Paul once pour from his mouth, mingled with the pure lily of chastity, into the ears of a holy virgin. That virgin was Thecla, who, as the drops fell from the lily into her soul, to her salvation put to death the outward man and quenched the heat of lust within.*" S. Epiphanius too (*Hæres.* 78) says: "*Thecla fell in with S. Paul, and was by him set free from wedlock, though she had a husband at once surpassingly handsome, rich, nobly-born, and famous.*" S. Augustine (*contra Faustum*, lib. xxx. c. 4) says: "*This Saint in her lifetime despised all earthly things, that she might gain possession of things heavenly, and, though bound in wedlock, she was kindled by the eloquence of S. Paul with love of life-long virginity.*" Through this Thecla overcame fire, lions, bulls, and serpents, and when thrown for her virginity into

the midst of flames, she, like asbestos, remained unharmed. So did S. Paul arm the harlot Poppæa and virgins against the blandishments of Nero, to despise his embraces and dedicate themselves to Christ. For this he was condemned by Nero to the sword, and obtained the martyr's and virgin's crown, and therefore from his neck there flowed, when his head was cut off, a stream of white milk instead of red blood.

Ver. 3.—*But I fear lest by any means . . . your minds should be corrupted from the simplicity that is in Christ.* Beware of the false apostles, who are panders of Satan, adulterers of the genuine doctrine of Christ, and therefore of the Church and of your souls.

Ver. 4.—*For if he that cometh preacheth another Jesus.* Christ is here put for Christianity and its perfection. If the false apostles should preach any other doctrine concerning Christ than that which I have preached, as though my preaching were insufficient for salvation and Christian perfection, then, &c. He speaks a few words further on of the same thing as *another Gospel.* But, in Gal. i. 8, he orders that any one who should preach *another Gospel* was not only not to be tolerated, but was even not to be listened to, and was to be anathematised. Hence by the phrase here *another Gospel,* he means a clear and more spiritual explanation of the Gospel.

Or if ye receive another Spirit. If you should receive other gifts of the Holy Spirit from the false apostles besides those that you received from me, you might well suffer them. He is censuring the pride of the false apostles, who boasted that they had more to give than S. Paul (Theophylact). Where, he asks, is that other Spirit, or those other gifts of which they boast? They do not appear. I call you then to witness that you have received from them nothing but empty words.

Ver. 5.—*For I suppose I was not a whit behind the very chiefest Apostles.* Beza says: If Paul was in no way inferior to the chiefest Apostles, therefore Peter was not his superior in power and authority, and consequently he is not the Prince of the Apostles and of the Church." I answer that Paul yielded to none in any of the things just mentioned, such as in preaching Christ, in the gifts of the Spirit,

in the genuineness of his Gospel, in the labours he bore, and in apostolical gifts in general. The question of power and primacy, therefore has no place here. Were he here to claim it for himself, it would be a sign of the most foolish ambition. Moreover, although by the phrase *the very chiefest Apostles*, Chrysostom, Theopylact, Œcumenius, understand Peter, James, and John, and this interpretation seems more simple and true, yet very many later writers understand it to refer to the false apostles, who boasted of their greatness. In this case S. Paul is speaking ironically.

Ver. 6.—*Rude in speech.* Unskilled in the polished and rhetorical eloquence of the Greeks, such as we find in Isocrates, Demosthenes, Lucian. Hence we find in S. Paul so many sudden transitions, ellipses, and solecisms (Chrysostom and Theophylact). S. Jerome (*Ep.* 151 *ad Algas.* qu. 10) says: "*I have frequently said and I repeat it now, that when S. Paul spoke of himself as being 'rude in speech yet not in knowledge,' he was not merely using the language of humility, but was speaking from a consciousness of the truth. For in his writings there are many profound passages unexplained in words, dealing with truths evident enough to himself, but incapable of being conveyed to others.*" He says the same in his epistle to Hedibia, where he adds that for this reason Paul kept Titus by him, who was a Greek scholar, just as S. Peter had S. Mark. Cf. 1 Cor. ii. 1, 4, notes. On the other hand, S. Augustine (*de Doct. Christ.* lib. iv. c. 7) thinks that Paul calls himself here *rude in speech*, not as giving his own opinion but that of his detractors. S. Augustine there dwells at length on the eloquence of the Apostle, and shows that he has his own lively and nervous style, and an orderly arrangement of his materials. This is true. The Apostle's rhetoric was not mere wordiness, but was earnest, persuasive, manly, Divine, and therefore he was "rude," not so much in rhetoric as in grammatical niceties. It was evident to all that the Apostle by his eloquence stirred the hearts of all who heard him, smote them with the fear of God, and with wonderful skill almost drove them to faith, godliness, and mercy, and whereso-ever he wished to lead them.

S. Augustine (*Senten.* No. 266) says beautifully: "*It is an evident*

token of a good disposition when the truth contained in the words of controversialists is loved, and not the mere words themselves. For what is the use of a golden key if it cannot accomplish our desire and open the door, or why should we think less of a key because it is of wood? All that we want is to have that opened which was shut."

Ver. 7.—*Have I committed an offence?* Do you find fault with that very thing which is a cause of glory to me and an instance of large-heartedness, that I humiliated myself to the manual labour of tent-making to support myself and not be a burden to you? (Anselm). This is the language of sarcasm. He charges the Corinthians to their face with ingratitude, in that while he might have claimed from them the means to support himself, he did not do so, but, while preaching and working at Corinth, preferred to be supported by poorer churches. In spite of this, however, as he says, the Corinthians undervalued the kindness of S. Paul, and lent an ear more readily to his rivals, the false apostles, who drained their purses.

Ver. 8.—*I robbed other churches.* He uses a strong expression, in order to make a strong impression on them. You see my continence and charity. I have, as it were, despoiled other churches that were poor, in order to spare you and to enrich you, that you might not think, as rich merchants like you Corinthians are apt to think, that I was seeking yours instead of you, and also that I might shut the mouths of the false apostles. Acknowledge me, then, as your true and genuine Apostle.

Ver. 9.—*I was chargeable to no man.*—The Greek word for chargeable is derived from a word denoting torpor and inactivity, which are apt to be burdensome to others. The ray-fish called torpedo derived its Greek name from the same word. S. Paul says that he did not by his inactivity depend on another for support, but he worked hard with his hands without neglecting his duty of preaching. He gave himself to the work of teaching, warning, and advising, just as diligently as if he were under no necessity of supporting himself.

Ver. 10.—*As the truth of Christ is in me.* I speak in the truth of Christ; I call His truth to witness; I swear to you in truth and

holiness by Christ ("under the testimony of Christ," Ambrose) that I will take nothing from you for my support (Theophylact).

No man shall stop me of this boasting. Or, *this boasting shall not be stopped in me.* This liberty and liberality of mine shall not be stopped, nor therefore my boasting of it. It is a metaphor, taken from springs and rivers, which no barriers can stop.

Secondly, it is better to suppose that S. Paul, following a Hebrew usage, employs the simple verb denoting to *seal up* for the compound verb *unseal* (σφραγίζω for ἀνασφραγίζω). "I have determined," he then would say, "to receive nothing from you; and I have so confirmed that determination by the strong seal of my oath, that I shall not open this seal, or break my purpose, whatever need or necessity may lay upon me."

Ver. 12.—*Which desire occasion.* Of finding fault with me for not bringing anything peculiar to myself more than others.

That wherein they glory they may be found even as we. They boast that in their preaching they are equal to me, when they are inferior; for I preach freely, they for the sake of gain. Cf. ver. 21 (Anselm, Chrysostom, Theophylact).

Ver. 13.—*Transforming themselves into the Apostles of Christ.* From this it appears that these detractors of Paul were not believers who were impelled by mere vanity or by envy of Paul, but were heretics; for, in ver. 15, he calls them false apostles and ministers of Satan.

Secondly, he censures their hypocrisy in that, in order that they might impose on the Christians, they took to themselves the appearance and name of the Apostles of Christ, as though they were of Christ, and preachers of the Christian faith. The Calvinists of the present day are of the same kind, for they deform and profane everything sacred—our rites, sacraments, churches, monasteries, sanctuaries, altars, all true worship, religion, and godliness—and yet wish to be looked upon and spoken of as reformers.

Ver. 14.—*For Satan himself is transformed into an angel of light.* He says *of light*, because good angels, being blessed, are wont, when they show themselves to men, to appear full of light and glory.

Secondly, *of light* refers to the light of truth, righteousness, and godliness. Satan assumes these virtues, promises them to those men before whose eyes he appears in visible form, or into whose imagination he insinuates himself and his counsels, when really he is an angel of darkness, inasmuch as he suggests nothing but what is sinful, erroneous, and false. To unmask him and recognise his wiles there is nothing better, as the Fathers, and holy men, and experience itself teach, than to disclose your thoughts and suggestions to some prudent, pious, and learned man, preferably your Superior or Confessor, and to follow his advice. But Satan hates the light, and therefore dissuades and prevents his followers from doing this. From neglecting this counsel many, even hermits, have been by him most terribly deceived. In the lives of the Fathers there are extant many sad instances of this, *e.g.*, in the case of that monk whom the devil persuaded to throw himself headlong into a well, by declaring that he would find that God, for his merits, would most gloriously deliver him. S. Epiphanius, Irenæus, and Augustine tell us the dreadful and abominable delusions instilled by the devil into such heretics as the Ophites, the Artotyritæ, and the Circumcelliones.

Under the form of a good angel the devil attempted to deceive the hermit S. Abraham, as S. Ephrem records in his Life. While he was singing psalms at midnight, a light like that of the sun suddenly shone in his cell, and a voice was heard saying: "Blessed art thou, Abraham: none is like thee in fulfilling all my will." But the humility of the Saint recognised the fraud of the devil, and exclaimed: "Thy darkness perish with thee, thou full of all fraud and falsehood; for I am a sinful man; but the name of my Lord, Jesus Christ, whom I have loved and do love, is a wall to me, and in it I rebuke thee, thou unclean dog." And then the devil vanished from his sight as smoke.

Similarly, the devil appeared in splendour, with horses of fire and a chariot of fire, near the column on which was S. Symeon Stylites, and said to him: "The Lord hath sent me, His angel, to carry thee off as I carried Elijah. Ascend, therefore, with me into the chariot,

and let us go into heaven. The holy angels, the Apostles, martyrs, and prophets, and Mary the Mother of the Lord long to see thee." When S. Symeon was lifting his right foot to get into the chariot he made the sign of the Cross, on which the devil disappeared. This is recorded by Antony, his disciple, in his Life.

Another, on hearing from the devil, "I am Christ," shut his eyes and said: "I would not see Christ in this life but in the next." Hence the Fathers used to warn people, saying: "Even if an angel really appear to you, do not readily receive him, but humble yourself and say: 'I am not worthy, while I live in my sins, to see an angel.'"

S. John, who foretold to the Emperor Theodosius his victory over the tyrants, saw devils like an army and chariots of fire, saying to him: "In all things, O man, you have borne yourself well. Now worship me, and I will take you up like Elias." John answered: "God is my Lord and King: Him I ever worship; thou art not my King." Then the devil vanished. Palladius gives this (*Lausiac.* c. 46).

The devil appeared to Pachomius in the form of Christ, saying: "Pachomius, I am Christ, and I come to thee, my faithful friend." Pachomius knew by Divine inspiration the fraud, and thought within himself: "The coming of Christ gives tranquillity; but I am now fiercely assailed by conflicting thoughts." Then, making the sign of the Cross, and breathing on him, he said: "Depart from me, O devil, for accursed art thou with thy vision and treacherous wiles; there is no place for you among the servants of God." Then, leaving a horrible stench, he departed, saying: "I should have gained thee, had not the surpassing power of Christ hindered me. Nevertheless, so far as I can, I will not cease to trouble thee." Cf. Dionysius, *in Vita Pachomii.*

The monk Valens was frequently deceived by the devil under the form of an angel. From this Valens became swollen with pride, because of his intimacy with angels. At length the devil appeared to him, feigning that he was Christ, accompanied by a thousand angels holding lights and a fiery wheel. One of them said to him:

"Christ has loved thy free and confident life, and has come to see thee; come out, therefore, and worship Him." Then he went out and worshipped the devil as Christ. This so unhinged his mind that he went into the church and said: "I have no need of communion. I have seen Christ to-day." The Fathers, therefore, bound him and threw him into fetters. Cf. Palladius, c. 31

Ver. 16.—*If otherwise, yet as a fool receive me.* If I can obtain from you nothing else, then receive me as a fool, only that I may have license to glory somewhat. As Cato says: "Neither praise nor blame thyself; leave this to fools, whom empty glory vexes." Notice how S. Paul hesitates, and paves the way for self-praise, to show how unwillingly he was driven to it (Chrysostom).

Ver. 17.—*That which I speak.* The praises of myself, that I propose to utter directly.

I speak it not after the Lord. If regarded by itself. But it will be *after God* if charity and necessity be taken into account, the necessity, that is, of preventing you from despising me, and glorifying the false apostles.

In this confidence of boasting. In this substance (Latin version). In this subject-matter of boasting, *i.e.*, my works, of which I am now going to speak.

Ver. 18.—*Seeing that many glory after the flesh.* In things merely outward and carnal, as, *e.g.*, in birth, riches, wisdom, circumcision, having Hebrew parents — of all which these false apostles boast. Hence I too will glory in them (Chrysostom). Cf. x. 2, note.

Ver. 19.—*For ye suffer fools gladly, seeing ye yourselves are wise.* Irony. You have foolishly suffered the boastings of these vainglorious false apostles; I hope that you will suffer me to glory wisely and usefully among them that are wise. Theophylact, however, and Anselm think that this is said seriously, in the way of exaggerated rebuke. Since you are wise in Christ, you ought to have exploded the folly of the false apostles. Why, then, do you gladly suffer them?

Ver. 20.—*For ye suffer if a man bring you into bondage.* This is

aimed at the insatiable arrogance, avarice, and tyranny of the false apostles. You suffer false apostles, who imperiously treat you as slaves, who devour you by extorting from you your goods, who are exalted by their self-praise, who smite you in the face, not with the palms of their hands, but with insults. Hence he adds: "I speak as concerning reproach." These words, therefore, contain a sharp rebuke. These men squander your money, take away your freedom and honour, load you with taunts, as though you were slaves; but I have borne myself humbly, have lived at my own expense, have wished to put upon you the easy yoke of Christ. Yet you prefer them to me, as though, when compared with these, your imperious lords, nay, tyrants, I was not sufficiently well-born, or powerful, or eloquent. S. Bernard (*de Consid.* lib. i. c. 3) says: "*When you may be free there is no virtue in the patience which lets you become a slave. Do not conceal the slavery into which you are being daily led, while you know it not. It is the mark of a dull and heavy heart not to feel its own continual trouble. Trouble gives to the hearing understanding, provided it be not excessive. If it is, it gives not understanding, but carelessness.*"

Let superiors and prelates console themselves by the example of S. Paul, when they duly do their duty, and are despised by those under them, and see others preferred before them. It has ever been the custom of the world, and ever will be till the end, as Salmeron notices here, to obstinately resist the servants of God, to murmur, and, meeting rebuke, on the least occasion, to complain of even moderate severity; to spurn all discipline; to submit servilely to impostors, libertines, and false apostles; to entrust everything to them; to bear patiently whatever burden they may choose to impose. The Israelites, *e.g.*, despised the holy and gentle Samuel, and preferred to bear the yoke of a self-willed and tyrannical king (1 Sam. viii.).

Ver. 21.—*I speak as concerning reproach* This belongs to the preceding. The "smiting on the face" spoken of is here explained to be mental, not physical—consisting in the ignominy and revilings cast, as it were, in their faces by the false apostles. This

"smiting" is no less wrong than if they had been beaten like slaves. Others, however, interpret these words to mean: "I say this to your shame." This, however, would require πρὸς instead of κατὰ.

As though we had been weak Refer this to the words, *ye suffer.* You suffer these bold and imperious false apostles; me you do not, but rather despise me as weak and timid, as though I could not have acted more imperiously than I have done. I could, indeed, have done so, but I would not, through humility, modesty, and abounding charity (Chrysostom).

Whereinsoever any is bold. If any one ventures to boast foolishly, I too can do the same.

Ver. 22.—*Are they Hebrews? so am I.* The word Hebrew is derived either (1.) from a Hebrew word denoting "across the stream," in allusion to their descent from Abraham, who crossed the Euphrates from Chaldæa to dwell in Palestine. Hebrews in this sense would mean (to coin a word) transamnine, as we speak of transmarine or transalpine. Abraham, after crossing the Euphrates, is the first to be called Hebrew (Gen. xiv. 13). The LXX and Aquila render the word there "crosser;" S. Augustine (qu. 29 *in Gen.*) renders it "transfluvial." So Chrysostom, Origen, Theodoret understand the word. (2.) Or the Jews were called Hebrews as being descended from Heber, Abraham's forefather, the only man who with his family, after the confusion of tongues at Babel, retained the primeval Hebrew tongue, together with true faith, religion, and piety. (Cf. Gen. x. 21, and xi. 1, *et seq.*) Those, then, are wrong who suppose that Hebræi is derived from Abrahæi. S. Augustine, it is true, at one time held this opinion (*de Consens. Evang.* lib. i. c. 14), but in his *Retractations* (lib. ii. c. 14) he gave it up. The meaning of the Apostle, at all events, is this: These false apostles glory in their birth—in their being, as Hebrews, descendants of Heber, Abraham, Isaac, and Jacob; in their possession of the holy religion of their ancestors, and the primeval tongue. But I also am a Hebrew and descendant of Abraham—like him in stock, tongue, faith, and religion.

Ver. 23.—*Are they ministers of Christ?* The Latin version takes

this in the indicative, and supposes S. Paul to concede, for the sake of argument, that the false apostles were ministers of Christ. Be it so, but I am much more truly such than they.

In labours more abundant. Let prelates and doctors take notice from this, that they should base their influence, as S. Paul did, not on external show, but on labours and mode of life. The Fourth Council of Carthage (c. 5) says: "*Let a bishop have a sordid dress, a scanty table, and poor living, and let him seek to have his high office revered through his faith and the merits of his life.*"

S. Bernard, quoting this passage in his work, *De Consideratione*, addressed to Pope Eugenius, says, (lib. ii. c. 6): "*How excellent a ministry is this! What king holds a more glorious office? If you must needs glory, the life of the Saints is put before your eyes, the glorying of the Apostles is set forth. Seems that to you a little matter? Would that one would give to me to be like the Saints in their glorying! The Apostle exclaims: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Recognise thy heritage in the cross of Christ, in abundant labours. Happy the man who could say: 'I have laboured more than they all.' This is glorying indeed, but there is nothing in it empty, slothful, or effeminate. If labour terrifies, the reward beckons us onward. Though he laboured more than all, yet he did not elaborate the whole work, and yet there is room. Go into the field of thy Lord, and notice carefully how the ancient curse holds sway in an abundaut crop of thorns and thistles. Go forth, I say, into the world; for the field is the world, and it has been entrusted to you. Go into it, not as a lord but as a steward, who will one day be called on to give an account.*"

In stripes above measure. More than can be told or believed.

In deaths oft. In dangers of death, when my companions, or others, were wounded or slain, as, *e.g.*, by robbers, or in popular outbreaks. Cf. 2 Cor. i. 10, and 1 Cor. xv. 31.

Ver. 24.—*Forty stripes save one.* The Lord had ordered, in Deut. xxv. 3, that the number of stripes should not exceed forty. The Jews, to make sure of obedience to this precept, used to inflict on criminals one less.

Ver. 25.—*I have been in the deep.* The Greek word for *the deep* may refer to a well or a prison, as well as the sea. Hence (1.) some think, says Theophylact, that that well is meant in which Paul is said to have lain concealed after escaping from the attack made on him by the people of Lystra (Acts xiv. 18). (2.) Baronius (*Annals*, A.D. 58), following Bede and Theodoret, thinks that the Cyzicenum, that deep and loathsome dungeon, like the Barathrum at Athens and the Tullianum at Rome, into which Paul was thrown, is here meant. (3.) It is better to understand *the deep* to be the sea, and to be an explanation of the hardships of his shipwreck: "A night and a day I have been in the deep." In other words, he says: I was tossed about by so violent a tempest that I seemed to be days and nights in the depths of the sea (Maldonatus *Not. Manusc.*). Or it may be that he means to say that after his shipwreck he spent a day and a night tossed by the waves, not in a boat or on a raft, but swimming in the deep, *i.e.*, on the open sea (Theophylact, Ambrose, S. Thomas). Haymo says that this latter explanation of S. Paul's rescue alive from the belly of the deep, like another Jonah, is the tradition of the Fathers.

Of these scourgings and this shipwreck there is no record in the Acts of the Apostles. The shipwreck at Melita, narrated in Acts xxvii., happened long after this, when Paul was sent a prisoner to Rome. Only one scourging is mentioned, that in Acts xvi., and only one stoning, that in Acts xiv. S. Luke, it is evident, therefore, is silent on many details of S. Paul's life.

Ver. 26.—*In perils by my own countrymen.* Through the plots that the Jews often entered into against him (Anselm).

In painfulness. Ærumna (Latin version), which, says Cicero, is laborious toil, as, *e.g.*, when one that is tired out is forced, for the sake of rest, to undertake fresh toils.

The things in which the Apostle glories are those that not only many Christians now-a-days but many clergy would be ashamed of, as S. Bernard laments when commenting on the words, "Lo, we have left all." Whither have we drifted? Where has the apostolic Spirit gone? Whither are fled the humility, labours, sufferings, and

zeal of the primitive Church? The Apostles, the princes of the Church, Christ's lieutenants, do not rejoice in their palaces, their carriages, their silken robes, in an attending crowd of noblemen, domestics, soldiers, horses, and hounds; in banquets and dinners; in fat benefices; in an effeminate, luxurious, and sumptuous life; but they exult and glory in hunger, thirst, painfulness, and weariness; cold and nakedness; in continual journeying to barbarous nations; in persecution, preaching, scourgings, beatings, stonings, death, martyrdom, fatigues by day and night; they are made all things to all men; they scorn no one; they are fathers of the poor and the afflicted; those that are barbarous, ignorant, and poor they teach: they preach to them the Gospel, comfort them, give them alms. This was the calling of the Apostles; this was the high dignity of the princes of the Church, of which Paul here boasts; this was the spirit of the early Christians, both clergy and people. Nor has this spirit, God be thanked, died out in this age. Our age has had, and still has its Borroméo, Pius, Xavier, Menesius, Gaspar, Hosius, and others like minded.

Be not ashamed then, O Bishop, or prior, or doctor, or pastor, to imitate these men—to visit the poor after their example, to enter hospitals and prisons, to hear the confessions of peasants, to give counsel to the unhappy, to instruct the simple and ignorant, to be made all things to all men, to zealously seek the salvation of all. In these works do not shrink from toil, fatigue, and sorrow, even unto death; in this cause be pleased and delighted to suffer scoffs and even blows. So Christ did and suffered, so did S. Paul, so did the Apostles in general. In this consisted their virtue, holiness, and apostleship. In that last day of the world, when the Chief Shepherd and great Doctor shall sit as Judge, to examine the deeds of each one and to pass on each one sentence of an eternity of bliss or an eternity of woe, He will not ask you how many benefices, what wealth, or servants, or knowledge you had, but how you used them—how many by them you converted, how many poor you fed or gave drink to, how many you visited in prison, how far you spread His Gospel and extended His glory;

what labours, dangers, ridicule, and persecutions you bore for Him; what hunger, and thirst, and weariness. These things God has done; and, while we have time, let us think on these things, let us do these things, that we may stir up in ourselves and in all men the spirit of the primitive Church and of the Apostles, that we may follow Christ our Leader, and the Apostles His princes, and so by our zeal and burning charity, set on fire a world now growing old and stiffening with cold. Then shall we in due time hear with the Apostles: "Verily I say unto you, that ye who have followed Me, in the regeneration, when the Son of Man shall sit on the throne of His glory, then shall ye also sit on twelve thrones, judging the twelve tribes of Israel."

Listen to what S. Chrysostom has to say of these sufferings and victories, and the courage of S. Paul (*Hom.* 25, 26): "*Paul, as a champion athlete, against the world contends in every kind of contest, and conquers in all. This was his apostolic character, and by these contests he spread the Gospel. Just as a flame of inextinguishable fire, if it falls into the ocean and is swallowed by the waves, emerges again as bright as ever—so too S. Paul, though pressed on all sides, was not oppressed; not knowing how to yield. Suffering but left him the more glorious victor and martyr a thousand times over.*"

S. Chrysostom (*Hom.* 2) says again: "*Paul, through the abundance of his devotion, somehow did not feel the sufferings that he underwent in the cause of virtue; nay, he thought virtue itself its own reward. Daily, he rose higher and more ardent; in every attack he rejoiced and gained the victory; when suffering under blows and injuries he counted it triumph. He sought death before life, poverty before riches; he longed for toil more than others rest; he counted cities, nations, provinces, and power as of as little account as the sand. He regarded nothing bitter and nothing sweet, as men commonly regard things. He looked on tyrants as moths; on death, tortures, a thousand sufferings as mere child's play, provided that he might endure something for Christ. He was as adamant, nay, harder and stronger than adamant. Like a bird he flew over*

the whole world to teach it, and, as though hampered by no body, he despised all sufferings and dangers. So thoroughly did he despise all earthly things that heaven might seem already his."

Ver. 28.—*Beside those things that are without, that which cometh upon me daily.* The weight of business that daily presses upon me. The Greek word here used denotes, says Budæus, to collect a band, to call together a meeting, as, *e.g.*, when the mob assembles and makes an attack on the aristocracy and the magistrates. So the Apostle here uses the word to denote those manifold cares which, as it were, formed a band and rushed upon him from every side, and almost overwhelmed him, and this not once only but continuously. Chrysostom, Theophylact, and Ephrem understand it to mean that factious conspiracies, seditions, tumults, popular outbreaks, and plots were being always set in motion against him. This is, indeed, the literal meaning of the Greek; but S. Paul has already mentioned those troubles in ver. 26. The former meaning is, therefore, the better. Then next clause, "the care of all the churches," is explanatory of this. Anselm and Theophylact say beautifully: "*Everywhere Paul teaches, but he also suffers greatly. He endures his own sufferings, and at the same time bears the sufferings of others. He bears the infirmities of individuals, and at the same time is anxious about the salvation of all.*"

S. Chrysostom here (*Hom.* 18) teaches us beautifully, by his example, that nothing is sweeter than this anxiety, thought, labour, and grief of a good pastor for the Church. "*A mother too,*" he says, "*in the midst of deep grief for her child has pleasure; in the midst of anxiety she has joy. Though her anxiety be a source of bitterness, yet her devotion gives her great happiness.*" Let great men, and those that are ministers of Christ, desire to be ever in motion as the heart is, or like the heavens, and, as Suetonius says of Vespasian, to die standing. Pacatus says, in his Panegyric of Theodosius: "*Divine things delight in continual motion, and at the same time eternity feeds itself on movement, and your nature delights too in what we men call labour. As the heavens revolve with unfailing*

rotation, and the waves of the sea are ever in motion, and the sun never stands still, so are you, O Emperor, always engaged in matters of business that seem to return in a regular cycle."

Ver. 29.—*Who is weak and I am not weak?* Who is weak, or grieves, or is afflicted, and I am not with him weak, grieved, or afflicted? Who is offended and I am not on fire, both with grief, because the evil that my neighbour suffers when he is scandalised is mine, and with zeal also, to remedy his trouble and remove the cause of offence?

S. Gregory (*Hom.* 12 *in Ezek.* iv. 3), on the words, "Take thou unto thee an iron pan," thinks that by the pan is meant the mind of Ezekiel, who, on seeing the overthrow of Jerusalem, was, as it were, roasted in a pan with compassion. Of this God puts him in mind by ordering him to place a pan between himself and the city. Such, too, was S. Paul when he said: "Who is offended and I burn not?" "*Paul had set on fire his heart,*" says S. Gregory, "*with zeal for souls, and so had made it a pan in which, from love of virtue, he flamed against vice.*"

Ver. 30.—*Of the things which concern mine infirmities.* I will glory of the afflictions, blows, persecutions, and sufferings that I have borne for Christ. Through them I seem weak, *i.e.*, despicable, mean, and worthless (Chrysostom). Observe that Paul glories not in his miracles but his infirmities, because in them there shines forth the effectual power of God's grace, and also because in these he surpassed the false apostles, and thirdly, because they are the tokens of real virtue and of an Apostle.

Ver. 32.—*The governor under Aretas the king.* This satrap of King Aretas was, says Theophylact, the father-in-law of Herod. Josephus says that Herod Antipas, who put to death John the Baptist, married the daughter of Aretas.

Ver. 33.—*And through a window in a basket was I let down.* This escape of S. Paul from Damascus happened in the year 39 (Acts ix. 25), when, as Josephus says, Aretas, King of Arabia and of the country near Damascus, waged war against Herod, because Herod had repudiated his wife, the daughter of Aretas, for the purpose of

marrying Herodias. In this war Herod was worsted, and slain by Aretas. This brought on Aretas the vengeance of Tiberius Cæsar, who sent Vitellius, governor of Syria, to take or slay Aretas (Josephus, *Ant.* lib. x. c. 7). Using the opportunity, the Jews, enraged with S. Paul, seem to have accused him before the prefect of Aretas of disturbing the people under a pretext of preaching the Gospel, and so drawing them away from heathenism, and consequently from Aretas. They wished to show that this would end in his betraying Damascus to the Jews and to Vitellius. Hence the prefect sought to take Paul, but he, being warned, escaped by being let down by the wall in a basket. Cf. Baronius (*Annals*, vol. i. p. 304).

CHAPTER XII

1 For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother, Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

SYNOPSIS OF THE CHAPTER

i. That the Corinthians may esteem him above the false apostles, he describes his being carried up into the third heaven.

ii. He goes on to say (ver. 7) that to prevent his being puffed up a thorn in the flesh was given him; for strength is made perfect in weakness.

iii. He clears himself (ver. 11) from any charge of self-love, by pointing out that it was they who had compelled him to praise himself, instead of commending him, as they ought to have done, for his long-suffering, miracles, preaching without charge, charity, and care for them.

iv. He refutes the calumny (ver. 17) brought against him, that he collected money from them craftily, not personally, but by means of Titus.

v. He expresses a fear (ver. 21) lest, when he should come to them, he might find some of them involved in dissensions and other sins; and thus he tacitly warns them that he may with grief be compelled to castigate them.

Ver. 2.—*I knew a man in Christ.* A Christian. He thus describes him, says Theophylact, that it may be clear that Paul was taken up by the grace of Christ, and not, like Simon Magus, by the power of the devil.

Above fourteen years ago. Hence we conclude that this rapture of S. Paul took place about nine years after his conversion, which took place A.D. 36; Paul, therefore, was taken up A.D. 44, which was the ninth year from his conversion. It was in this year that, by the direction of the Holy Spirit, he was ordained, with Barnabas, Apostle and Doctor of the Gentiles (Acts xiii. 2), that is to say, a

little before he began this apostleship. This is evident, because, as I said at the beginning of this Epistle, S. Paul wrote this A.D. 58, in the second year of Nero. This rapture of S. Paul did not take place, therefore, in the year of his conversion (Acts ix. 12), *i.e.*, A.D. 36, though some join S. Thomas in assigning it to that year.

Theophylact remarks on the modesty of the Apostle in having kept this silent for fourteen years. Secondly, he points out that Paul, fourteen years before, was privileged to contemplate such deep things, how much more did he merit it now, after the labours of so many years?

Whether in the body I cannot tell. Although the Apostle says that he knows nothing for certain about this rapture, yet S. Thomas (ii. ii. qu. 175, art. 5), and others think it probable that his soul remained united to his body as its form, otherwise Paul would have died and then risen again. Moreover, it does not beseem God, when He throws men into an ecstasy, to kill them; nay, such a process would not be one of rapture and ecstasy, but a putting to death. This, too, would involve the multiplication of many miracles. But it is a principle that we should not multiply miracles; therefore it is easier and more natural to suppose that, like other Saints, Paul was carried up while remaining in the body.

Caught up. "*To be caught up is*," says S. Thomas, "*to be raised from what is natural to what is supernatural by the power of the higher nature.*" Hence angels and the Blessed are not caught up when they see God. Although they are raised above nature, yet they are not cut off from nature, *i.e.*, from the power man has of naturally having consciousness of objects by means of his bodily senses and his re-presentative powers. But when "caught up," the soul is deprived of the use of its senses and imagination, and Paul, therefore, was so deprived, or he would have known that he was in the body. Moreover, such abstraction, as S. Thomas says, may take place under the influence of disease, as when a man is delirious, or even by the power of devils, as when they carry off a man. It is not, however, called rapture or ecstasy, unless wrought

by Divine power, which withdraws the mind from the senses, and lifts it up to the contemplation of things supernatural.

To the third heaven. What is this heaven? 1. S. Basil (*Hom.* i. *in Hexem.*) infers from this that there is not merely one heaven, as Chrysostom thought, nor two, as Theophylact held, but at least three. Some add that there are three only, and that the third is the highest. But all the astronomers of olden times will dispute this, for they reckoned eight at least, as will moderns, who count at least eleven.

2. S. Thomas says (ii. ii. qu. 175, art. 3, ad. 4): "*By the third heaven may be understood any supernatural vision, and in three ways it may be called the third heaven. First, with relation to man's cognitive powers. Then the first heaven will be any supernatural, corporal vision, seen by the bodily eye, such as that of the handwriting on the wall, described in Daniel* v. *The second heaven will be any vision presented to the imagination, such as that of Isaiah, and of S. John in the Apocalypse. The third heaven will be any intellectual vision, such as is explained by S. Augustine* (*super Gen. ad Litt.* 12).

"*Secondly, the distinction may be made according to the different orders of the objects of consciousness. Then the first heaven will be the knowledge of celestial bodies; the second, the knowledge of celestial spirits; the third, the knowledge of God Himself.*

"*Thirdly, the three heavens may be the different steps of the knowledge by which God is seen. The first will then belong to the angels of the lowest hierarchy; the second to the angels of the middle hierarchy; the third to the angels of the highest.*" According to this test, S. Paul would have been caught up to the third and highest hierarchy of angels, and standing there with the seraphim, have seen most clearly the essence of God, and from thence have been enkindled with that burning fire of charity with which he afterwards set on fire the whole world.

But I should say that the *third heaven* is the highest, or the empyrean, where the Blessed dwell. Hence, in ver. 4, it is called *Paradise.* It is called the *third* by a Hebraism. The number three denotes completion, being the first number to which the word

all may be applied. We do not speak of "all two," but we may and do say "all three." Hence the poet says: "Oh, thrice and four times blessed they," &c., *i.e.*, completely blessed. Again (in Amos i. 3) we read, "for three transgressions of Damascus," meaning, for *all.* In ver. 8 of this chapter again, we have, "I besought the Lord thrice," or, very often, till I could ask no more, until the answer came: "My grace is sufficient for thee."

3. It is simplest of all to say with S. Thomas, in the passage above quoted, that "*the first heaven is the sidereal, the second the crystalline, the third the empyrean;*" or, rather, that "*the first is the aerial, the second the sidereal, the third the empyrean,*" as Theophylact gives them. With him agree Julian Pomerius, and Damascene (*de Fide*, lib. ii. c. 6), and many others. "The air" in Scripture is commonly called "the heaven;" hence we get "the birds of heaven." The air, therefore, is the first heaven, and is called the aerial one. All the heavenly orbs are the second heaven, or the etherial, and the third is the empyrean. Hence Cajetan is wrong in rejecting the empyrean, in which the Blessed dwell, and supposing that the third is the crystalline. In this latter are the waters which, in Gen. i. and elsewhere, are said to be above the firmament.

Mystically, S. Bernard says that the three heavens are the Three Persons of the Holy Trinity, and also the three virtues and gifts by which we ascend to them and to the highest pinnacle of grace and glory, viz., humility, charity, and perfect union. He says (*Tract. de Grad. Humil.*): "*Those whom, by His word and example, the Son has first taught humility, on whom the Holy Spirit has then poured the gift of charity, these the Father at length receives in glory. The Son makes them disciples, the Paraclete comforts them as friends, the Father exalts them as sons. Firstly, He instructs them as a Master; secondly, He comforts them as a Friend or a Brother; thirdly, He embraces them as sons. From the first union of the Word and reason is born humility; from the second union of the Spirit of God with the will of man comes charity; then at last the Father unites to Himself His glorious bride. And thus reason is not suffered to think of itself or of the will of its neighbour, but the beatified*

soul delights to say this alone: 'The King hath brought me into His chamber.' These steps were not surpassed by S. Paul, who declares that he was caught up to the third heaven."

A second question arises: Was Paul truly and really caught up into the empyrean, so as to be in it as in a place, or was he there only by way of imagination or of understanding, so that he seemed to himself in his imagination to be in heaven, and saw what was being done there, while his body and soul remained on earth? Some think with probability that he was not caught up actually and truly, but only imaginarily, because he includes this rapture in vers. 1 and 7, under the head of visions and revelations of the Lord. God can bring it to pass that I in Belgium can see what is going on in India, and even what is passing in heaven. This may be brought about either through the imagination or the understanding, or even by the eyes of the body; for God can so raise these above themselves, so co-operate with them above nature, so strengthen and extend the visual powers as to make them reach even to heaven. If that power may be increased beyond what is natural by spectacles or medicaments, why may not God extend this power yet further and further? Thus it happened to S. Anselm, that he was able to see through a wall what was going on on the other side, by God imprinting the proper images on his retina. So Bede says that S. Diethelmus and others saw in imagination the pains of purgatory. Why, then, should not Paul have seen in the same way the empyrean, and what was passing in it?

Others, with perhaps greater probability on their side, think that he was actually and truly caught up into the empyrean. They give as their reasons: (1.) That the Greek verb used is not the technical term for casting into an ecstasy, but a word which denotes an actual rapture (ἡρπάγη). (2.) That Paul is doubtful whether his soul was caught up with his body or without his body; therefore he presupposes that his soul was truly and really caught up; for in a vision that is merely imaginary there is no doubt that the soul alone and not the body is caught up by the imagination. (3.) That there he actually heard mysterious words, so that, as the destined teacher

of the world, he seemed to go forth from heaven, and to communicate to men what he had there seen and heard as God willed him, and so brought to men as from heaven heavenly wisdom. Cf. ver. 4, note.

Now if the soul was really caught up, and yet remained united to the body (as I said in the opening note on this verse), then the body of Paul seems to have been caught up into paradise; and indeed this is as easy with God as taking up the soul only. This would be fitting to S. Paul's office, who was to be the teacher and Apostle, not, like Moses, of the Jews only, but also of the Gentiles, and so should wholly come forth, like another Moses, from intercourse with God in heaven.

Ver. 3.—*Whether in the body or out of the body I cannot tell.* S. Athanasius (*Serm.* 4 *contra Arian.*) thinks that Paul knew the mode in which he was caught up, yet says: "I do not know," or, "I cannot tell;" because he could not reveal it to others, in the same way that Christ, in S. Mark xiii. 32, says that He did not know the day of judgment. For though in himself he knew, yet as far as others were concerned he did not know, for he could not explain it. But others do better in understanding him simply to mean: "I do not know," and his simple recital of the event seems to require this.

Ver. 4.—*Into paradise.* Ambrose, Œcumenius, Haymo, Anselm, and Theophylact think that Paul was twice caught up: (1.) into the third heaven, and (2.) then higher still into paradise. If so, the third heaven would be the heaven of sun, moon, and stars; but what would Paul have done there? Hence others hold that the events are one and the same, and that the third heaven and paradise are identical.

It may be asked: Why, after saying that he was caught up into the third heaven, does Paul say that he was caught up into paradise, as though it were a place higher still? I reply that of the vast empyrean paradise is one particular part where the Blessed are, and a more glorious part than the rest. S. Paul would imply that not only did he see deepest mysteries by his understanding, but also in his will drank in ineffable happiness. He signifies this by the term

paradise, which, both in Greek and Latin, denotes a place of happiness.

Paradise is not a Greek word meaning, as Suidas thinks, a well-watered garden, nor yet a herb-garden, as others suppose, but, as Pollux says, it is a Persian word, or rather Hebrew, denoting a garden planted with pleasant trees and fruits. Cf. Eccles. ii. 5; Neh. ii. 8; Cant. iv. 11. It is derived from two Hebrew words, denoting to bring forth myrtles. Then, because myrtle is of a pleasant smell, and does best in gardens, the name has been transferred to pleasure-gardens, plantations, and glades, and then again to any pleasant place. Here the third heaven is called paradise.

Did Paul see there the Divine Essence? S. Augustine (*Ep.* 112, c. 13), Clement (*Stromata*, c. 5), Anselm, and S. Thomas (ii. ii. qu. 175, art. 5) say that he did, and their opinion is probable; for he was for this purpose caught up into paradise, or the place where the Blessed see God. Again, he heard secret things of which it is not lawful for man to speak: but men may speak of everything except the Divine Essence.

It may be objected that in that case he ought to have said that he saw things, not heard words. I reply that, by a common Hebraism, "to hear words" means "to see things" (Theodoret); as, *e.g.*, with the prophets vision and hearing are the same, so is it in the minds of the Blessed.

But the contrary seems more probable. (1.) For even with a separated soul, to hear does not mean to behold a thing clearly, but to take in the words of God, or of an angel, or of man; otherwise he would have said without ambiguity, I saw ineffable things, even God Himself. (2.) S. Paul says, in 1 Tim. vi. 16, speaking of God, "Whom no man hath seen." (3.) If he saw God he must have seen also his own state, whether he was in the body or not. But he says that he did not. (4.) But he gives a scanty account of his visions here, and says that, out of humility, he passes over greater things. Cf. Gregory (*Morals*, lib. xviii. c. 5), Jerome, Cyril, Chrysostom, and the Fathers and Schoolmen in general, and also Lud. Molina (pt. i. qu. xii. art. 11, *disp.* 2). (5.) Scripture says more

plainly of Moses that he saw the Essence of God, and yet I have shown clearly enough, in the notes to Exod. xxxiii., that Moses did not seek to see the Essence of God, and would not have obtained such a request if he had made it. In Exod. xxxiii. 20 the Lord distinctly replies to him in the negative: "Thou canst not see My face, for no man shall see Me and live." It was only conceded to him that he should see the back parts of God, that is, the back of the body assumed by the Angel who represented God. Moses, however, sought that God, or the angel, who behind a cloud stood in the place of God, and spoke with him from the cloud, should unfold Himself, that he might see Him clearly and converse with Him face to face. The angel answered him that the eyes of man cannot see His face, but only His back; because the face assumed by the angel was so shining and so gloriously bright and majestic that it shone to a certain extent with the glory of God. It surpassed, therefore, the splendour of the sun, which man cannot look on directly with unveiled eyes, nay, rather man is blinded by the splendour. If follows from this that much less could this far more splendid face of the angel be seen by Moses; nay, he would have been blinded by it. But in the back of the body that the angel had assumed the light was so toned down that Moses could look upon it. Moses looking upon this was so covered as it were with light that his face shone, and seemed to emit two horns of rays of light. This vision of Moses was a bodily vision, for with the eyes of his body he saw the back of the angel's body. He was, therefore, far from seeing the Divine Essence; and if he did not see it, much less did S. Paul, who speaks more obscurely and more humbly of his vision.

And heard unspeakable words, which it is not lawful for a man to utter. What were these mysteries that Paul heard or saw in paradise? They are related indeed in the book which is styled "the Apocalypse of S. Paul," but this book is not genuine, and is full of mythical stories, and is scouted by S. Augustine (*Tract.* 98 *in Johan.*), Bede, Theophylact. Epiphanius attributes it to the sect of Cainites. I should reply that no certain answer can be given where Paul kept silence. Still it is natural to suppose that Paul saw and

heard wonderful things of the nature, gifts, grace, glory, and orders of the angels, as S. Gregory says (*in Ezech., Hom.* 4). Hence S. Dionysius, in his "Celestial Hierarchy," so describes the orders of the angels from what he heard from S. Paul, that you might think he saw them with his eyes. Again, he may have heard wondrous things about some Divine attributes not known to us here; he may have seen too the glory of Christ, for he was taught the Gospel by Christ (Gal. i. 12). He was caught up that he might receive authority, and not be inferior to the other Apostles, who had seen Christ in the flesh and been taught thoroughly by Him (Chrysostom). Theodoret adds that he saw the beauty of paradise, the choirs and joys of the Saints, and heard the tuneful harmony of the heavenly hymns. This caused his exclamation of admiration: "Eye hath not seen nor ear heard, neither have entered into heart of man the things which God hath prepared for them that love Him."

Secondly, it is better to suppose that he heard the mysteries of the reason, mode, and order of the Divine reprobation and predestination, and the call of men, especially of the heathen provinces to be converted by himself. Of this mystery Paul frequently expresses his admiration, as in Rom. xi. 33, and it had special reference to his mission (Baronius).

Thirdly, he may have heard mysteries concerning the Gospel of our redemption by Christ; for he says (Gal. i. 12) that he had received this Gospel by revelation, viz., when he was caught up. Lastly, he heard, as it might seem, mysteries of the government and progress of the Church in his time and afterwards. This, too, would affect his office, as he had already been singled out as the Church's teacher and guide. He calls them "unspeakable words," both because he was forbidden to utter them, and also because we are unable either to speak of them or to understand them.

Ver. 4.—*Of such an one will I glory; yet of myself I will not glory.* He speaks of himself when caught up and in his ordinary state as two different persons, so as not to be thought vain-glorious (Œcumenius).

But in mine infirmities. My calamities, my sufferings. By a common Hebrew metonymy "infirmity" is here put for "grief." They are related as cause and effect or effect and cause. Cf. ver. 9; Micah iv. 10. In Isa. liii. 3, we read of Christ that He should be "a Man of sorrows and acquainted with infirmity" (Vulg.). Cf. also Ps. xvi. 4 (Vulg.).

Ver. 6.—*But now I forbear lest any man should think of me above that which he seeth me to be.* Lest he should think me an angel or some god, as the Lycaonians did (Acts xiv. 10). He could have related more wonderful things about himself, but modesty and humility cause him to conceal them. "All the Saints," says Anselm, "not only do not seek at all for glory above their measure, but they even shrink from that which they have merited." S. Bernard says beautifully (*Ep.* 18 *ad Pet.*): "*We praise others hypocritically, and delight in vanity ourselves; and thus they who are praised are vain, and those who praise are false. Some flatter and are crafty; others praise as they think and are false; others glory in the words of both and are vain. He alone is wise who says with the Apostle, 'I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.'*"

Ver. 7.—*And lest I should be exalted above measure.* From this it appears that Paul, as the heavenly teacher of the world, had many great revelations, and was accustomed to them, and, as it were, at home among them. Some of these are narrated by S. Luke. Cf. Acts ix. 3; xviii. 9; xxii. 17; xxvii. 23. S. Augustine (*Enarr. in Ps.* lxxviii. 68, Vulg.), on the words, "Benjamin in the excess of his mind," understands S. Paul to be referred to as being of the tribe of Benjamin.

There was given me a thorn in the flesh. Not by the devil, but by God. Not that God is the author of temptation, but He allowed the devil, who was ready beforehand, to tempt Paul, and that only in appearance, and in the *matter* of lust to humble him. Cf. Augustine (*de Nat. et Grat.* c. 27). "*This monitor*," says Jerome (*Ep.* 25 *ad Paulam*, on the death of Blesilla), "*was given*

to Paul to repress pride, just as in the car of the victor, as he enjoys his triumph, there stands a monitor whispering to him, 'Recollect that you are a man.'" So, too, at the installation of a Pontiff, tow is lighted and extinguished, while the words are sung: "Holy Father, thus passes the glory of the world." Hence the best preservative against the temptations of the flesh is humility. If you are rooted and grounded so deeply in that as God exalts you by His gifts and graces, there will be no need for Him to apply this thorn to keep you humble. Cf. Rom. i. 24, note.

What was this thorn, and how did it buffet S. Paul? How was it a messenger of Satan? Augustine (*de Nat et Grat.* c. 16) replies that he does not know what it was. But two things are certain: (1.) that he was vexed by Satan, and (2.) that this vexation was like a thorn fixed in his flesh, and continually paining him.

But it is not certain what its particular nature was. Anselm, Bede, Sedulius, and Jerome (in Gal. iv. 13) think it was bodily illness, as constant headache (S. Jerome), or colic (S. Thomas), or costiveness, or gout (Nicetas, commenting on *Orat.* 30 of S. Gregory Nazianzen), or some internal disorder. S. Basil (*in Reg.* cap. *ult.*) and S. Augustine (in Ps. cxxxi.) think that this goad was some disease sent upon Paul, just as on Job, by the devil. The Apostle, however, nowhere else complains of any diseases. Moreover, they would have been a great hindrance to him in the preaching of the Gospel.

Secondly, Chrysostom, Theophylact, Theodoret, Œcumenius, Ambrose, Erasmus think that this thorn refers to the persecutions Paul endured from his adversaries, and of which he speaks in ver. 10. But these were external goads, not thorns in the flesh, and of these he is wont to boast, not complain.

Thirdly, others, with more probability, think that this thorn in the flesh consisted in blows and beatings, often given to Paul by Satan, as to Antony and others, so that pain remained in his body, as a thorn, from the blows he had received. This is the literal meaning of the words used no doubt; but if this be so, Paul would surely have said more plainly: "There was given me the messenger of Satan to buffet me." Nor would the generous mind of S. Paul

have complained of this: he was but raised higher by the attacks of devils and men, and found in them matter for glorying.

Fourthly, others think, therefore, that this thorn in the flesh was the motions of concupiscence and the temptations of lust. This concupiscence, like a thorn or a dart, is so deeply fixed in the flesh that while life lasts it cannot be taken out. Hence it is called in Greek, σκόλοψ, a stake, a sharpened stick, a thorn, a javelin, or sting.

It may be asked: "Why, then, does he call this thorn 'the messenger of Satan,' or the minister of Lucifer?" I reply that he means by the messenger of Satan, Satan himself, as the exciting cause of this thorn of concupiscence; or even he calls the thorn sent by Satan, the adversary of his chastity, by the name of Satan. This would be a metonymy, where the cause is put for the effect, the agent for his work. For the devil, by stirring up the humours, by kindling the blood, by inflaming the feelings that subserve generation, by putting foul images before S. Paul's mind, gave life to that concupiscence which had been as it were put to sleep, and mortified by his numerous labours, fastings, and troubles. Thus he stirred up S. Paul to obey the foul motions of lust.

Secondly, it is proved, from Rom. vii., that this concupiscence was in S. Paul, for there he bewails it more than he does here. Hence, too, as he said 1 (Cor. ix. 27), he was in the habit of castigating his body.

Thirdly, had it been anything else he would have said so clearly; but as it is, modesty and shame bid him conceal it, and call it metaphorically a thorn.

Fourthly, this thorn was given him to humiliate him. But nothing so humiliates those who are chaste and lovers of virtue, as this temptation of the flesh, and nothing is so great a check on them, and makes them so work out their own salvation with fear and trembling. Through the frailty of their flesh they are always in fear of lapsing in the midst of temptations so dangerous and well calculated to make them yield consent. And, therefore, they rather glory in illness, blows, persecutions, and other evils, especially if, like S. Paul, they suffer for Christ and His faith.

Fifthly, these temptations of the flesh, properly speaking, do not hurt the Saints, but buffet them, that is strike them with shame and sorrow. A man, when struck by his friend, is suffused with shame rather than overcome with pain.

Sixthly, Paul prays repeatedly and earnestly to be set free from this thorn; in other things he would have sought not liberation, but fortitude and constancy. But concupiscence is overcome, not so much by courageous endurance as by instant flight. He asks, therefore, to be set free from it, and hears, "My grace is sufficient for thee." It is this grace which in this case is especially necessary, and should be always sought for by those that are tempted, that they may resist and overcome this civil foe lurking within and always striving to stir up war.

Lastly, this is the opinion of S. Augustine (*Enarr. 2 in Ps.* lix.), S. Jerome (*ad Eustoch. de Custod. Virgin.*), Salvianus (*Serm. de Circumcis.*, wrongly attributed to Cyprian), Haymo, Theophylact, Anselm, Bede, S. Thomas, Lyranus, and others. It seems, too, the common belief of the faithful, who from this passage speak of the temptation of lust as a thorn in the flesh. The voice of the people is the voice of God.

But, what Cardinal Hugo adds, viz., that this temptation found a place in Paul, owing to his familiar converse with a beautiful virgin, S. Thecla, whom he had baptized, and afterwards kept with him in his journeyings, is false, and merely conjecture. Paul took no woman about with him, as he says in 1 Cor. ix. 5. And even if he had, he would have been bound, under penalty of incurring guilt, to send her away if he found her to be an occasion of so much troublous temptation. Moreover, what need would there have been for S. Paul to pray to God so instantly that this thorn might be taken from him, when he might easily have got rid of it himself? Add to this that this story is taken from a book entitled, "The Journeys of Paul and Thecla," which is rejected as apocryphal by S. Jerome, Tertullian, and Gelasius.

Erasmus and Faber object to this, firstly, that the thorn of lust was unbecoming and unworthy of so great an Apostle, and he now

an old man. I answer that in our lapsed state it is not only not unworthy, but is also beneficial. See S. Gregory (*Moral.* lib. xix., c. 5 and 6) and Anselm, who point out how useful it is to the Elect to be now caught up into ecstasy, and now depressed by weakness, so that they may never be puffed up with pride or cast down into despair, but may always keep the narrow way that lies midway between the two, and which leads to heaven. Rom. vii. 23 shows that this concupiscence existed in S. Paul, and experience tells us that it has been, and now is, in the Saints, even when they are old men. S. Gregory Nazianzen, for instance, often complains of the evils of his flesh, as in Ep. 96, and in his hymn on his flesh and the burden of his soul. Moreover, Paul was not an old man, for he was a young man when converted—perhaps twenty-five or twenty-seven (Acts vii. 58). This Epistle was written twenty-two years after his conversion, when he would, therefore, be about fifty years old.

Secondly, the objection is raised that the Apostle immediately adds: "Most gladly, therefore, will I rather glory in my infirmities." But we may not glory in concupiscence, and therefore he must mean some other infirmity and thorn. To this I reply that the Apostle is not referring in these words to the thorn in the flesh that he had just mentioned, but also, and more properly, to all the sufferings that he had borne for the faith, and which he had recounted in the last chapter. In them, he says, he glories always. He uses the word infirmity in its widest meaning, and plays on it, as I will point out at ver. 10. Moreover, it is lawful to glory in this temptation of the flesh, not in itself, so far as it excites to evil, but as it is an affliction put upon us by the devil, and as in it the strength of Christ is made perfect. In this way Julius Cæsar used to glory, and desire most powerful foes, that he might show against them his power and warlike courage. So, too, many Saints have prayed to God, and asked to have temptations, and have gloried in them. Hence, S. James says (i. 2): "My brethren, count it all joy when ye fall into divers temptations." Cf. also S. James i. 12.

Morally, it should be observed that temptation is not to the

righteous a cause of falling, but a spur to virtue. For, as high-spirited horses, when urged by the spur, quicken their pace, and show their spirit more, so are Saints spurred on by temptation to walk more diligently in virtue, lest they give way and perish. Hence, some of the Saints of great earnestness were not saddened, but gladdened, by temptations. In the "Lives of the Fathers" (*lib.* iii. c. 8) we read of an aged man who, on seeing one of his disciples grievously tempted to commit fornication, said to him: "*If you wish it, my son, I will pray the Lord to remove this attack from you.*" The disciple replied: "*I see, my father, that I am undergoing a laborious task, yet I feel that it will bring forth in me good fruit; because, through this temptation I fast the more, and spend more time in vigils and prayers. But I beseech you to pray God of His mercy to give me strength, that I may be able to bear it, and fight lawfully.*" Then the old man rejoined: "*Now I perceive, my son, that you faithfully understand that this spiritual struggle may, through patience, help on your soul towards eternal salvation. For so said the Apostle, 'I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.'*"

S. Dorotheus relates of a certain holy monk that he grieved at being freed from temptation, and exclaimed: "Am I not then worthy, O Lord, of suffering, and being a little afflicted for Thy love?" Climacus (*Grad.* 29) relates of S. Ephrem, that seeing himself possessed of deep peace and tranquillity, which he himself calls impassibility, and an earthly heaven, he besought God to restore to him his former temptations and struggles, so that he might not lose the material for meriting and adding to his crown. Palladius relates that Abbot Pastor, on some one saying to him, "I have prayed to God, and He has set me free from all temptation," replied: "Pray God to restore you your temptations, lest you become slothful and careless."

Ver. 8.—*For this thing I besought the Lord thrice . . . and He said unto me.* Three is the number symbolic of multitude and universality. The answer meant that though he was weak in himself, yet in God

he might be strong enough to overcome this temptation. It, hence appears that Paul was not heard, and was not freed from his thorn. S. Augustine gives the reason (*Enarr. in Ps.* cxxxi.). He says: "As when some disagreeable medicine is brought to one that is sick, and he asks the physician to take it away; whereupon the physician comforts him and urges him to have patience, because he knows that the medicine is good for him, so does God here deal with Paul." As a physician from vipers' flesh makes a conserve against vipers' poison, so does God, out of our weakness, form a medicine against weakness, and makes one lust of the flesh a remedy against another, as, *e.g.*, this thorn of the flesh was a preservative against pride.

Ver. 9.—*For my strength is made perfect in weakness.* This is a general proposition, a moral axiom applying to any weakness, but properly and primarily to that thorn of concupiscence just mentioned. These are the words of God in answer to the prayers of S. Paul. The greater the temptation of the flesh is, the greater is the strength supplied by Christ. This explains the paradox that follows: "When I am weak then am I strong."

The strength is both Paul's and God's—Paul's as the receiver, God's as the Giver. Therefore, the Divine power is best manifested in weakness when, (1.) in those that are weak it works fortitude, patience, and other superhuman works. (2.) When he by whom anything is done, conscious of his own weakness, claims nothing for himself, but gives all the praise to God. Observe here the difference between the power of God and the power of the world. One is seen in force and violence, the other in endurance. (3.) Infirmity is the object of patience, fortitude, and temperance, in the same way that those who are infirm are more sober when they are ill. (4.) Infirm people keep the most careful watch over themselves, and prudently refuse whatever is noxious, and so become more self-controlled by habit (S. Thomas). Certainly, virtue feeds on opposition, and, therefore, by temptation, chastity becomes constant, and every virtue more robust, as we see in the lives of Joseph, Susannah, Paul, and others. (5.) S. Augustine says mystically (*de*

Gratia Christ. c. 12), as does Anselm: "Fortitude is a true knowledge and humble confession of our infirmity." And S. Jerome says, writing to Ctesiphon: "The one perfection to be found in this life is to recognise our imperfection." By this you learn not to trust to your own strength, but to cast yourself wholly with perfect confidence on the power of God, who strengthens the humble and those that hope in Him, and makes them as it were almighty, as S. Bernard says (*Serm.* 85 *in Cantic.*), able to pass unscathed through all temptations, labours, and dangers.

S. Augustine gives us an instance of this in his own life (cf. *lib.* viii. c. 11). He says: "*When habit that seemed to me irresistible said to me, 'Can you live without them?'*" (the concubines that he had been accustomed to have), "*there appeared to me in the direction to which I had turned my face, while shrinking from setting out that way, the pure dignity of continence, with dignified mien, inviting me to come without hesitation, holding out, to welcome and embrace me, holy hands filled with hosts of good examples. There were multitudes of boys and girls, and many a youth; all ages were there, sober widows and aged virgins. She smiled encouragingly upon me, as much as to say, 'Can you not do what these men and women have done? They did it not in their own strength, but in the Lord their God. He gave me to them. Why do you stand in yourself and fall? Cast yourself upon Him; fear not. He will not withdraw and cause you to fall. Boldly trust yourself to Him: He will receive you and will heal you.'*"

Lastly, virtue is made perfect in weakness, because, as S. Bernard (*Ep.* 254) says, in a robust and vigorous body the mind lies effeminate and lukewarm, and again in a weak and sickly body the spirit grows stronger and more vigilant. As one to whom nature has denied strength excels in intellect, so where God withholds health He gives robustness and vigour of mind, so that the mind afflicted with a feeble body sighs after its resurrection and after heaven; spurns whatever is transient, troubled, and exposed to decay; lives for the future life, not the present; thinks with Plato that this life is death's mediator; in short, gives itself wholly to God and heavenly

things. "The mind that is allied to disease is close to God," says Nazianzen. Listen to what a famous old man said to one of his disciples who enjoyed bad health (*Vita Patrum*, lib. iii. n. 157): "*Be not sad, my son, at your sickness and bodily ills. It is the highest duty of religion to give God thanks in weakness. If you are iron you lose your rust by fire; if you are gold you are tried by the fire and proceed from great to greater. Be not distressed, then, my brother. If God wishes you to be tormented in the body, who are you that you should be angry with Him? Bear up, then, and ask Him to give you what He sees fit.*"

S. Theophanes, Abbot of Sigrianum, a man who never had good health, A.D. 816, gave the following answer to the iconoclastic emperor, Leo the Armenian, who threatened him with dreadful tortures if he did not condemn the worship of images: "*If you hope to terrify me with your threatenings, a man already worn out with disease and old age, as teachers threaten with a beating boys of no generous spirit, then let the pyre be kindled, let the instruments of torture be got ready, together with every engine of malicious cruelty, that you may know most clearly that the strength of Christ is made perfect in my weaknesses. I, who cannot walk on the ground, shall find my weakness changed into strength, and will leap upon the fire.*" And he was as good as his word; for after many temptations he was shut up in prison, and all access to him was forbidden; and so, being gradually weakened by hunger, filth, and disease, he offered up his soul in two years' time to God, as a sweet-smelling sacrifice, and after his death became illustrious for his miracles. The Church commemorates him on March 12th. Cf. Baronius (*Annals*, A.D. 816). Cf. also S. Thomas and S. Chrysostom (*Hom.* 26), on the benefit of infirmities and tribulations.

Lastly, S. Bernard (*Tract. de Grad. Humil.*) says: "'*Virtue is made perfect in weakness.*' *What virtue? Let the Apostle tell us: 'Gladly will I glory in my infirmities, that the virtue of Christ may rest upon me.' But perhaps you do not yet understand what special virtue he meant, since Christ had all virtues. But though all were found in Him, yet one in particular shone above all, viz., humility. This He*

commended to us in the words, 'Learn of Me, for I am meek and lowly of heart.' Gladly, then, O Lord Jesu, will I glory if I can in my infirmity, in my bodily illness, that Thy virtue, humility, may be made perfect in me; for when my virtue fails, Thy grace avails."

Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Humility makes him glory not in his strength but in his infirmity; and so he calls upon Christ to give him strength, and tacitly says that he throws himself upon Him. Hence, by *infirmity* he means every kind of suffering, tribulation, temptation, humiliation, as is explained in the next verse. *Infirmity*, then, is a generic term, including anything that causes pain to mind or body. Hence (1.) it may embrace sicknesses, which, S. Basil says, formed Paul's thorn in the flesh; (2.) labours, such as are described in the preceding chapter; (3.) temptations of the flesh (ver. 7), or any other temptations; (4.) watchings, fastings, and other acts of mortification of the body, by which the body is weakened and made subject to the spirit; (5.) insults, persecutions, dangers, blows, and all afflictions borne for the sake of the faith of the Gospel.

Let them that are infirm console themselves amidst their infirmities by the thought that the power of Christ tabernacles in them as in its proper home. The power of God shows itself most where there is most need for it, and gives the greatest help when necessity is greatest. "To Thee," says the prophet, "the poor is left: Thou wilt be a helper of the fatherless." For although naturally "bodily weakness involves also mental," as S. Jerome says (*Pref.* lib. ii. *Comment. in Amos*), and "the body which is corrupted weighs down the soul" (Wisd. ix. 15), yet supernaturally it is otherwise; for the soul that is strengthened with grace strengthens also the body. S. Francis, for instance, increased in mental vigour as his body grew more feeble, so much so that in giving thanks to God he prayed that his sicknesses might be increased a hundredfold. "To fulfil Thy will, O Lord," he said, "is my exceeding comfort." See his Life by S. Bonaventura.

S. Bernard (*Serm.* 34 *in Cantic.*) says: "*He does not say that he*

bears his infirmities patiently, but that he glories in them, and glories in them most gladly, proving that it was good for him to be humbled; for God loveth a cheerful giver. Humility alone which is joyous and unconstrained merits the grace which it receives." Again, in Sermon 25, he says: "*We should wish for infirmity, which is supplemented by the power of Christ. Would that I might be not only weak, but destitute, and wholly wanting in anything of my own, that I might be strengthened by the might of the Lord of might; for strength is made perfect in weakness. And since this is the case, the bride beautifully turns it to her glory that she is held up to scorn by her rivals, and she glories, not only that she is comely but also that she is black. She thinks nothing more glorious than to bear the reproach of Christ. The ignominy of the Cross is pleasing to him who is not unpleasing to the Crucified.*"

Ver. 10.—*Therefore I take pleasure in infirmities.* Not because they are desirable in themselves, but in so far as through them the power of Christ is perfected. He then goes on, as I said before, to mention what is included under the generic term *infirmity.*

For when I am weak then am I strong. When I am afflicted then do I gain strength by the power of God's grace, long-suffering, fortitude, humility, and hope, which virtues are then implanted by God (Chrysostom). Œcumenius thinks, however, that he means that he then becomes strong to work miracles. S. Basil too (in Ps. xxxiii.) says, that "great bodily power is an impediment to the salvation of the soul." S. Bernard says beautifully and truly (*Serm.* 29 *in Cantic.*): "*Do you see that the weakness of the flesh adds strength to the spirit? so, on the other hand, be assured that the strength of the flesh works spiritual weakness. What wonder is it if you become stronger when the enemy is weakened?—unless perchance you are insane enough to suppose that the flesh, which is always lusting against the spirit, is your friend. . . . The saint who prudently keeps his eye fixed on his salvation prays to be shot at and attacked. Pierce my heart with Thy fear. That fear is the best of arrows, for it pierces and slays the lusts of the flesh, that the spirit may be saved. But does not he that castigates his body and brings it into subjection seem to you to himself help the hand of him that fights against him?*"

Ver. 11.—*I am become a fool in glorying.* I seem to have done foolishly in praising myself, but you, who had of me a lower opinion than you ought, and who gave more credence to the false apostles than to me, have compelled me to recover my influence over you by thus praising myself.

Though I be nothing. That I am an Apostle is not my doing, it is of the grace of Christ (Anselm). Cf. xi. 5, note.

Ver. 12.—*Truly the signs of an apostle.* The genuine tokens of an Apostle were: (1.) patience under contempt, poverty, persecutions, dangers (Anselm). (2.) Miracles. He calls these signs of the true faith, of heavenly doctrine, or signs given by God working supernaturally and all-powerfully, and consequently bearing witness to the truth of Paul's doctrine and to his Divine mission. He calls them also wonders, from the effect they were calculated to produce on the mind, and also mighty deeds or works of God's omnipotence, of which he was the instrument.

It was incumbent on the Apostles, as the bearers of a new Gospel to the world, to prove their doctrine and apostleship by miracles, otherwise they would have exacted a credulous assent, and could not have been distinguished from impostors, like the false apostles. This should be observed by Protestants and their new apostles, Calvin and Luther, who are bringing in a reformed doctrine: this, being new, demands to be supported by miracles. Since they do not produce these credentials—unless they think it to be a miracle that when they promise to raise a dead man they put to death a living one (but from such miracles and such apostles, good Lord, deliver us)—they practically confess that they are no apostles, but impostors.

Ver. 13.—*For what is it wherein ye were inferior to other churches?* *I.e.*, other churches founded by me and other Apostles. I was no burden to you, but worked day and night to support myself. Then he ironically adds: "Forgive me this wrong." For this notable and generous act of beneficence, the Apostle should have been more highly esteemed and loved, not reckoned as one that had inflicted an injury.

Ver. 14.—*Behold the third time.* The first visit was when he converted them; the second time he was ready to start, but postponed his visit for good reasons; the third occasion was at the time of his writing, and took place actually afterwards (S. Thomas and Lyranus).

For the children ought not to lay up for the parents. A euphemism. Earthly parents lay up treasure for their children; spiritual fathers, on the other hand, should be supported by their children, *i.e.*, by the catechumens and the faithful. I am to you, says S. Paul, such a spiritual father, that I wish to be also an earthly one, and expend upon you myself and all that I have. He thus gently chides them, that they may see how great an Apostle he is, how high-minded, of how great charity, and be confounded for not returning his love, and for preferring the false apostles, who thought only of themselves and their own gain.

Ver. 15.—*And I will very gladly spend and be spent for you.* I will spend all my goods, and then gladly give for you my blood, my spirit, my life (Anselm).

Ver. 16.—*Being crafty, I caught you with guile.* S. Thomas (ii. ii. qu. 55, art. 4, ad. 1) thinks that craftiness and guile are here used in a good sense, as much as to say, with cunning, skill, and prudent caution did I convert you from heathenism to Christianity. But I should say that these are words used by his detractors, and appropriated by S. Paul. They carp at me, saying that Paul does not directly ask for anything for his support, but he catches you with guile, by sending Titus and others to drain your purses (Chrysostom). S. Paul then goes on to answer this charge.

Ver. 17.—*Did I make a gain of you?* Did I defraud you, and extort your money from you? Or, with Vatablus, Did I fleece you? Or, with Ambrose, Was I covetous towards you?

Ver. 19.—*Again, think ye that we excuse ourselves unto you?* For *again* the Latin version has "of old time." There are some among you who have for a long time thought that I have said so much as I have said as an excuse for my avarice and double-dealing, or that I craftily excuse myself and refuse your gifts, to induce you to give more.

We speak before God in Christ. We speak sincerely, truly, and without any reservation, as it is right for one to speak who professes to be in Christ, *i.e.*, to be His disciple and member. Or "in Christ" may mean, with Christian sincerity, Christ being put for His attributes, the concrete for the abstract. Or, again, the sentence may mean: Before God we sincerely speak the truth, and I call Christ as my witness to my truth. As we say when taking an oath, "By God," or, "By Christ," so do the Hebrews say, "In God," or, "In Christ." So Vatablus takes it. Cf. also Rom. ix. 1. Anselm, however, understands "We speak in Christ" to mean, "According to Christ and His doctrine," which bids us speak with sincerity and truth. Or, "in Christ" may mean "by Christ, who speaks in me and through me;" but the first meaning is the simplest and best.

Ver. 20.—*I fear . . . lest there be wraths.* Θυμός is with the Greeks that part of the mind which is called the irascible faculty, placed by Plato in the heart, and opposed to reason, which has for its seat the brain. Thence the word is applied to angry quarrellings, audacious arrogance, irascible conduct, when a man will not give up his opinion, but clings to it obstinately, and hotly opposes others, to show his spirit. Such actions spring from the irascible faculty when it is unchecked.

Whisperings. Secret and hidden attacks made by the malevolent on those they wish to bring into odium, or when they wish to sever friendships. Such a "whisperer" was Antipater, the son of Herod, who, that he might succeed his father, tried to make his elder brothers suspected by their father, that he might put them to death; but a just Nemesis overtook him, for he was himself put to death by Herod, as Josephus relates at length.

Swellings.—Pride and arrogance, which, as it were, puff up those they take possession of.

Ver. 21.—*Lest my God will humble me among you.* Lest He sadden me, and cause me to sorrowfully punish many of you, viz., those who persist in their sins. The Apostle's words point to the public penance inflicted on those who were strictly called penitents. Cf. Augustine (*Ep. ad Salvinam*, 108).

Just as the Apostle and every preacher rejoice chiefly in the progress of their disciples, and to be able to say, "Ye are my joy and crown," so do they mourn most to see them fall away into sin, and make no return for all their exhortations and labour. Again, such an one is forced to punish against his will and with grief. The words of Nero at the beginning of his rule are well known: when obliged to sign a sentence of capital punishment against some criminals, he exclaimed: "Would that I knew not letters."

And have not repented of the uncleanness. Of their effeminacy and other lusts, which make them sin against nature, and subject her to violence. The Apostle draws a distinction between uncleanness and fornication.

Lasciviousness. Wanton delight in lustful kissing and touch.

CHAPTER XIII

1 *He threateneth severity, and the power of his apostleship against obstinate sinners.* 5 *And advising them to a trial of their faith,* 7 *and to a reformation of their sins before his coming,* 11 *he concludeth his epistle with a general exhortation and a prayer.*

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

SYNOPSIS OF THE CHAPTER

i. There were some at Corinth who had abandoned themselves to impurity, others who were proud and contentious (xi. 20, 21), others given to other sins, and disposed to regard S. Paul's admonitions cheaply. He threatens such in this chapter, that he may provoke them to repentance.

ii. He bids them (ver. 3) keep in mind and reverence the effectual grace given him by Christ, and the wonderful works it had enabled him to perform.

iii. He beseeches them (ver. 7) to do no evil, lest he be forced to use against them his power to punish.

iv. He exhorts them (ver. 11) to perfection, to love one another, to live at peace, to greet one another, and sends them his own salutation.

Ver. 1.—*This is the third time I am coming to you.* Or the third that I have purposed to come; and when I come it will be to punish those who are convicted, on the testimony of two or three witnesses, of having sinned, and of not having done penance.

In the mouth of two or three witnesses. Every accusation, every cause shall be settled on the deposition of two or three witnesses, so that the guilt that I shall punish may be sufficiently established. Others explain this to mean that the two or three witnesses are his three visits to Corinth, and they point to the reference to his three visits which immediately precedes this clause. I am one, he would then say; but coming to you a third time (xii. 14, note), I shall have the authority of two or three witnesses (Maldonatus, *Notæ, mss.*). But this interpretation is too jejune. The lofty mind of the Apostle has in view something wider and higher than this; moreover, it seems foreign to his drift. He is quoting Deut. xix. 15, the plain meaning of which, as applied here, is that when he comes to judge, each accused person shall be condemned or acquitted on the evidence of two or three witnesses.

Although this law, in so far as it is part of the judicial law of the Old Testament, has been abrogated by Christ, yet in so far as it is part of the law of nature, it is still in force, and has been admitted by both Civil and Canon Law; for common-sense has taught all nations that it is only fair and fitting that no one should be condemned but on the testimony of two or three witnesses at least. One witness may easily be suborned or be deceived, but not so well two. S. Paul then accepts and follows this law in its literal meaning, as does Christ in S. Matt. xviii. 16.

Ver. 2.—*I told you before, and foretell you, as if I were present, . . . and being absent.* As I declared when I was present with you, so

do I still say when absent. The Greek copies add after *present, the second time,* but the meaning is unaltered. His writing from a distance is, as it were, a second personal address.

Ver. 3.—*Since ye seek a proof of Christ speaking in me.* Do you mean to disregard my injunctions, in order to see whether I dare and have power to punish the disobedient by the power given me by Christ? So may a teacher say to his rebellious pupil, "Do you wish to feel the weight of my arm, and to try the birch?"

Which to you-ward is not weak. Christ has already shown Himself not weak but powerful, by powerfully working through me so many wonderful miracles, and by so recently punishing the fornicator by my excommunication, and handing him over to Satan as his tormentor. He refers principally to this power of punishing possessed by him.

Ver. 4.—*For though He was crucified.* Through the weakness of His humanity, yet by the power of His Godhead He rose and lives.

For we also are weak in Him. With Him and for Him we are weak, we suffer, and are afflicted. According to this the *for* denotes not cause but likeness, and is put for *so*, by a usual Hebrew usage, which expresses similitude by doubling the conjunction.

We shall live with Him by the power of God toward you. Through Him and with Him we will show the power of Christ, *i.e.*, the spiritual vigour of the Gospel, and in particular the power of punishing the contumacious amongst you (Theophylact). Anselm and Theodoret explain it: We with you shall rise by the power of God to eternal bliss. But the first sense is more in harmony with the context. This is supported by the phrase *toward you* (not merely *in you*), as well as by the fact that he is concerned with showing the power of Christ lodged in himself, to punish the contumacious. His argument is: As Christ, though weak in Himself, yet rose with power to a life of unending bliss, so equally does He work in us Apostles, and by us, weak though we be, and will continue to work powerfully in producing unearthly virtues, conversions, miracles, and punishments.

Ver. 5.—*Examine yourselves whether ye be in the faith.* A stern rebuke. See, O Corinthians, that ye do not foolishly put faith in the false apostles, and so be out of the faith. Try yourselves, and see whether you believe or not. If you hold fast the faith, and continue in it, you will believe, nay, you will see Christ to be powerful in you, and also in me, by the mighty works He does through me, and thus you will be led to acknowledge my apostleship and evangelical truth.

Theophylact and Gagneius take it otherwise: Make trial of yourselves, and see if you are powerful through Christ indwelling within you, so that through Him you work miracles. In the primitive Church the faithful laity even had the power of working miracles. These two writers, therefore, understand S. Paul here to refer to that faith which works miracles united to the gift of prophecy and of tongues, which faith is a sign of the indwelling of Christ in that congregation in which it flourishes.

Others, thirdly, explain it thus: Try yourselves, and see if you have faith which worketh by love, whether you have the love of Christ abiding in you. But the first meaning is the true one, and the one that suits best the context.

Observe here that this precept shows that the faithful do not know for certain, and therefore should not, and cannot, believe that they have faith, and consequently cannot be assured of their righteousness.

It may be retorted that S. Paul adds: "Know ye not your own selves, how that Jesus Christ is in you?" I answer that he does not mean that Christ was in their hearts, or in their faith which justified them, or in them individually, but in them collectively as a church. The proof of this was that they saw so many miracles, so many gifts and graces conferred upon their church, that they had no doubt about the presence and working of Christ among them. His conclusion is that the Corinthians ought to hold fast to this Church and to Christ by faith, and therefore to Paul as His vicar (Theophylact).

This appears, secondly, from the fact that the object of faith is not "that I am just," but that "Christ Jesus is among us," *i.e.*, in our

Church, and working powerfully in it through the Apostles; consequently we are the true Church of Christ, and the Apostles and their descendants are true teachers.

It may be urged here that S. Augustine (*de Trin.* lib. iii. c. 1) and S. Thomas here say that we may have certain knowledge that we possess faith. I answer: We know certainly that we believe and cling to Christ, but whether we do this by Divine or human faith, whether so earnestly, firmly, divinely as our righteousness and salvation require, we know not, but can only conjecture.

Except ye be reprobates. "*A reprobate,*" says Anselm, "*is one who either knows not, or has deserted the upright faith and honest heart that he received in his baptism.*" Theophylact hence says that S. Paul hints that the Corinthians were corrupt in life and character. You do not, he seems to say, recognise that Christ is in you, because you are wicked and of evil life. Evil living is the beginning and the cause of apostasy and heresy. It was lust and pride that caused Luther, Calvin, Bucer, Ochino, and all the Protestant leaders, whether priests or monks, to throw off the habit of the Catholic faith and the Roman Church, and to throw themselves into forbidden nuptials, apostasies, and heresies.

Secondly, it is better to take reprobates, as in ver. 7, in the sense of despicable. From the signs of grace and of the miracles wrought among you by Christ, you know that Christ is in you, unless perchance you have been rejected by Christ, and deprived of the light He gives, and so reduced to your former darkness and abject state. Hence I said: "Examine yourselves whether ye be in the faith;" see if your faith is honest: if it is, you know that Christ is in you; if you do not know, it is a sign that your faith is useless, that you have been rejected by Christ, and are no longer believers.

Ver. 6.—*But I trust that ye shall know that we are not reprobates.* Not rejected by Christ, and deprived of His grace, and so mean and inglorious. You see indeed the opposite: you see Christ working powerfully in me, converting the Gentiles, punishing the rebellious, approving all that I do, co-operating with me, and

giving me a successful issue in all things, so making me well known through all Achaia, nay through all the world.

Ver. 7.—*Now I pray to God that ye do no evil.* S. Augustine from this lays down, in opposition to the Pelagians, that grace is required not only to do good works, but to abstain from evil, to resist temptations, to keep ourselves unspotted from the world and the flesh. To overcome the more grievous temptations is impossible for nature unassisted by the grace of God.

Not that we should appear approved. I am not labouring to have my fame and power approved by you, and to manifest to you the power I have to effectually punish those among you who do wrong: for all this I care little. One thing I do care for, and that is, *that ye should do that which is honest, though we be as reprobates.* Reprobates may mean, as Gagneius thinks, "esteemed wicked." Or better still, it means regarded as rejected, as abjects—deprived of power, inglorious, without authority to punish. If they were obedient, this authority would not be exercised, and so might, by those so disposed, be denied. It is clear, therefore, that reprobate is not here used as the opposite of predestinated, or of devout or holy, but of approved and highly thought of (Theophylact and Anselm). Cf. 1 Sam. xv. 9; Ps. cxviii. 22.

Ver. 8.—*For we can do nothing against the truth, but for the truth.* Truth, not mental or verbal, but that truth of life which is righteousness and equity. We cannot, he says, do anything against those who live as Christians righteously, against those who do what is good; we cannot show against them our power to punish. But, on behalf of truth or righteousness, we can both punish those who violate it, and praise and reward those who follow after it.

Secondly, Theophylact explains it to mean: We cannot pass any sentence against the truth, so as to punish a man who does not merit punishment; but we can, and ought to pass sentence for the truth, and punish the guilty. This meaning follows from the first, and is plainer and easier.

Others take the passage thus: As we cannot pass it over if you do anything against the truth, *i.e.*, against righteousness and your

Christian calling; so, if you act according to righteousness, we cannot punish you, because we can do nothing against the truth. All our power is to be jealously guarded, and used on behalf of truth and righteousness.

Ver. 9.—*For we are glad when we are weak.* I rejoice to be looked upon as weak, owing to my not being called upon to display my power to punish you, through your abounding grace and virtues, and freedom from guilt (Theodoret, Theophylact, Anselm).

The innocent are called, and are, strong, as here, because they have no reason to fear Apostle, or devil, or angel, or death, or hell, or anything in the word. The Latin Version reads "because" for *when*—we are glad because we are weak. The meaning is the same. S. Paul is speaking conditionally: he does not say that he actually is weak and they strong, but that if it is so, if at any time it so happen, then he is glad.

Ver. 11.—*Be perfect.* The Greek word used here denotes to mend a torn garment. S. Paul is alluding to the vices, evil habits, and especially the lukewarmness of the Corinthians. He says in effect: Make yourselves whole again, correct your old faults, curb the license of your lives, re-knit your severed friendship, union, and concord, so that you may have nothing to correct, nothing calling for punishment at my hands. Or, again, the word used is one bidding them agree amongst themselves and with their head, even as members in a body agree with each other under a common head. Cf. 1 Cor. xii. 16, note.

Be of good comfort. Exhort one another to better things (Latin version). Have consolation in mutual agreement (Vatablus).

Be of one mind. Have the same convictions, the same will: be of one mind and one soul.

Live in peace, and the God of love and peace shall be with you. God is the author and giver of peace, and is well pleased with peace: as its guardian, He will be with you (Anselm). Ediner, in his Life of Anselm, relates that he was wont to say that those who in this life conform their wills to the will of others, so far as righteousness allows, merit at God's hands to have Him conform Himself after this

life to their will, and live at peace with them. On the other, those who quarrel here with the wills of others will hereafter find no one to conform his will to theirs. It is the just rule of God's justice, that with whatever measure we mete it shall be measured to us again. God acts in the same way in rewarding other virtues and punishing other sins.

Ver. 12.—*Greet one another with an holy kiss.* What was this kiss? Xenophon (Cyropœdia, lib. i.) and Herodotus (Clio) testify that it was a heathen custom to salute one another with a kiss at meeting, in token of friendship. Suetonius says that Tiberius tried in vain to put an end to the practice. The Jews had the same custom. Cf. 2 Sam. xx. 9. Judas, too, was but conforming to what was usual when he betrayed Christ with a kiss. It was a still more solemn and common custom with the early Christians, both on other occasions, and especially when they met for Holy Communion, to salute one another with a kiss, or other familiar salutation, saying, "Peace be with you." This was a symbol of goodwill towards those about to communicate, of the forgiveness of all injury, and of pure charity. Cf. Cyril (*Cat. Myst.* 5). Tertullian (*de Orat.*) calls this kiss "the symbol of prayer."

S. Chrysostom gives the mystical meaning to be, that through our mouth enters the body of Christ. We, therefore, kiss it, just as the early Christians, out of reverence for the sacred building, used to kiss the doors of the church. He gives directions how to guard this mouth against all that defiles, and to consecrate it to the praises of God. In some churches, even now, it is the custom for the canons to give this kiss before the Holy Communion. When some men, though the sexes sat apart, secretly crept in among the women and kissed them, the kissing the tablet of peace, as it is called, took the place of the kiss of peace.

A holy kiss, therefore, is not one that is heathen, carnal, fraudulent, but one that is devout, pure, and sincere, as a Christian's should be (Chrysostom). Cf. S. Augustine (*Serm.* 83 *de Diversis*) and Baronius (*Annals*, A.D. 45). The author of the work "on Friendship," included among the writings of S. Augustine, gives four reasons why

this holy kiss is given: (1.) as a sign of reconciliation between those who have been enemies; (2.) in sign of peace, as in the sacrifice of the Mass; (3.) in sign of joy and of renewed love, as when a friend returns after a long absence; (4.) in sign of Catholic communion, as when a guest is welcomed with a kiss. But in all such matters the custom of the place is to be followed, and care must be taken that this kiss do not degenerate into a merely sensual delight.

Ver. 13.—*The grace of the Lord*, &c. Chrysostom, Ambrose, and Theodoret point out that this passage proves that the Holy Trinity is consubstantial, or of the same nature, power, and operation, especially in the work of our redemption, which is more particularly in the Apostle's mind. Ambrose says: "*In the Trinity there is a unity of power, perfecting the whole of our salvation. For the love of God sent His Son to save us, by whose grace we are saved; and that we might possess this saving grace, He makes us sharers of His Holy Spirit.*"

Observe 1. that by the phrase "the love of God," the name of God is appropriated to the Father. For the Father is the fount of Godhead, and the Origin of the other Persons of the Blessed Trinity.

2. Love is fitly attributed to the Father, grace to the Son, and fellowship to the Holy Spirit: for from the Father and His love our redemption took its rise. "The Father so loved the world that He gave His Only-Begotten Son" to die for us. By the Son came grace, inasmuch as, when we merited nothing but evil, He redeemed us by His death, and merited all grace for us. By the Holy Spirit we are made partakers of grace and of the gifts of grace. Anselm explains "the grace of our Lord Jesus Christ" to mean that our sins are freely forgiven, and salvation given us; "the love of God" to be the love of the Father in freely giving His Son for us; "the fellowship of the Holy Spirit" to be the co-operation of the Holy Spirit with the Father and the Son in the work of man's salvation.

3. Fellowship may be taken actively or passively. *Passively*, it is identical with participation, and the meaning would then be: May the Holy Spirit be given to you, that you may be partakers

of His grace and its gifts, may be changed into the Holy Spirit not essentially but participatively (Theophylact). *Actively*, the meaning is: May the Holy Spirit, who has fellowship with the Father and the Son in essence, in love, in power, and working, also have fellowship with them in communicating to you His gracious love, and the gifts attached to it. Especially may He cause you to lay aside all divisions, and be joined together in mutual love, inasmuch as He is the bond of union between the Father and the Son, and therefore between all the faithful, who partake of the same Spirit and are united in His love. S. Paul, therefore, wishes for them the gift of fellowship, to take away all divisions.

4. Grace, love, fellowship may be either created or uncreated. Grace and love uncreate are the loving-kindness of the Father and the Son towards us. Thus we are said to find grace, *i.e.*, goodwill, favour, in the eyes of God. *E.g.*, in Titus ii. 11, we read: "The grace of God that bringeth salvation hath appeared," viz., when out of His love for us He condescended to assume flesh for us. Similarly, the uncreated fellowship of the Holy Spirit is that communion or fellowship which He has with the Father and the Son, or that participation of Godhead, and of all the Divine attributes which the Father and the Son communicate to the Holy Spirit, and He in him to us. Created grace is that which is infused into us to make us pleasing to God; created charity is that by which we love God; created fellowship of the Holy Spirit is the participation of His gifts given to us.

If, then, firstly we take this verse of uncreated grace, love, and fellowship of the Holy Ghost, the sense is this: May the grace, or the loving-kindness of Christ, and the love that the Father has for us, and the fellowship, or that bond of love by which the Holy Spirit shares all the Divine attributes with the Father and the Son, and then communicates them to us, be and remain with you, to give you, and ever give you, fellowship in that love and all other good gifts of God.

If, secondly, we take it of created grace, love, and fellowship of the Holy Spirit, all of which flow from their uncreated originals, then

the sense will be: May the grace which Christ gives, and the love bestowed by the Father, and the gifts communicated by the Holy Spirit be and remain always with you; and especially that mutual and brotherly love, which of all things is the brightest, the most pleasing to God, and the most necessary to you, O Corinthians, viz., the fellowship of the Holy Ghost. Similarly, in Rom. v. 5 love has both meanings.

Give us ever Thy grace, O Jesu Christ, our Redeemer; give us ever thy love, O Father, our Creator and Glorifier; give us ever fellowship with Thee, O Holy Ghost, our Justifier; that in time and eternity we may love Thee and glorify Thee, God the Father, God the Son, and God the Holy Ghost, One God, Divine Trinity, Triune Eternity. What have I in heaven but Thee, and what is there that I can desire on earth in comparison of Thee? God is the Strength of my heart and my Portion for ever.

THE EPISTLE TO THE

GALATIANS

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CHAPTER I

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and sheweth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia.

22 And was unknown by face unto the churches of Judæa which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CONTENTS

The Galatians were Gentiles who emigrated from Gaul into Greece, and so were called Gallo-Greeks. Suidas thinks that these Gauls were Sennonians, who, under the leadership of Brennus, invaded Rome, but being repulsed by Camillus, crossed over into Greece, and were there overthrown by a storm of rain and hail while they were attempting to plunder Delphi—the few, he says, who escaped were called Gallo-Greeks or Galatians. However, Justin (lib. 25), S. Jerome, and others give a different account of them. The Galatians were bounded by Cappadocia on the east, Bithynia on the west, Pamphylia on the south, and the Black Sea on the north. According to Pliny (lib. v. c. *ult.*), their chief cities were Tanium, Pessinuntis, and Ancyra. Of their language, S. Jerome, in his commentary on the Epistle to the Galatians (Proem. lib. 2, *in fine*), says: "Apart from the Greek used by the whole of the East, their proper language is the same as that of the Treviri"—that is, German. Since, then, the Galatians derived their tongue together with their origin from the Gauls, some think that German was the language of these latter, and they add that the Franks proceeded from German Franconia and thence obtained their name. Moreover, Clovis, the first Christian king of the Frankish Gauls, is styled Sicambrian. So did S. Remigius address him when coming to be baptized: "Meekly bow thy neck, O Sicambrian; adore what once thou didst burn; burn what thou once didst adore" (Greg. Tur. *de Gestis Franc.* lib. 31). Now it is certain that the Sicambrians were Germans. In short, S. Jerome, Josephus, and Isidore lay down that the Galatians were descendants of Gomer, sprung from the Gomari or Cimbri, who were either Germans, or else closely akin to the Germans.

These Galatians some converted Jews had induced to accept a Judaised Gospel, by quoting the example of Peter and other Apostles, who observed the Mosaic Law. Accordingly, S. Paul sharply rebukes them, and calls them back, pointing out that Christians are free from the Old Law, and cannot be subjected to it. Although, he says, the Jews might keep it for a time, so as to give it an honourable burial, yet Gentiles—and such the Galatians were—had not this reason, or any other, for embracing the law of Moses. If,

therefore, they had embraced it, they must be supposed to have done so under the belief inculcated by the Judaising Christians, that the law as well as the Gospel was necessary to salvation. This error the Apostle condemns by his declaration, that the profession of Judaism is the overthrowing of Christianity; for the Christian religion holds that Judaism has been done away, and that there is room for no religion save that of Christ, which alone is necessary and sufficient for salvation. This is the error that the Apostle so sharply condemns.

The argument of this Epistle, accordingly, is the same as that of the Epistle to the Romans, of which this may be considered an epitome, and with which it has many ideas and expressions in common, as is pointed out by Jerome, Anselm, Theophylact, and Chrysostom. There is, however, this difference between the two, that in the Epistle to the Romans he opposes both Jews and Gentiles, here Jews only; there he rejects the works of the law as well as the works of nature, here those of the law only, that he may establish the faith of Christ and the works of faith. This, then, occupies the first part of the Epistle, viz., chap. i. to v. 12; chap. v. 13 to the end is concerned with moral instruction.

Ephrem Syrus, Jerome, Athanasius, Theodoret, and others think that the Epistle was written at Rome; but Chrysostom and Baronius reject this opinion, on the ground that mention of his imprisonment, customary in his other letters from Rome, is wanting in this. They think, therefore, that it was written before the Epistle to the Romans, and at Ephesus, or some other city of Greece. But the time and place of writing can be determined neither from the Epistle itself nor from any external authority; and in this respect it is the most obscure of all S. Paul's Epistles. S. Jerome and Augustine wrote elaborate commentaries on it, which are still extant.

SYNOPSIS OF THE CHAPTER

i. He chides the Galatians for suffering themselves to be seduced to Judaism, from the Gospel preached by him, by innovators and false teachers, against whom he pronounces an anathema.

ii. He shows (ver. 11) the certitude of his Gospel, from the fact that he received it directly from Christ.

iii. He describes (ver. 13) how, from the Judaism which he was vigorously defending, he was converted to Christ, and set apart for the preaching of the Gospel, and how he traversed Arabia, Damascus, Syria, and Cilicia.

Ver. 1.—*Paul, an apostle, not of men.* That is, because the other Apostles were sent by Christ while still mortal, Paul by Christ when wholly deified, and therefore in every way immortal. So says S. Augustine. But the simpler explanation is to take *not of men* to mean, not of *mere* men, but of Christ, *man and God.*

There is a fourfold mission, says S. Jerome. Some are sent by God alone, as Paul; some by God through man's instrumentality, as Joshua was through Moses; some by man alone, as those who are promoted by their friends to be abbot, dean, or bishop; some by themselves, as heretics. The preposition "of" (*ab*) therefore, used here, denotes the principal cause, while "by" (*per*) denotes the instrumental; for the meaning is that he was not called by man, nor by God by means of man, but immediately by God Himself.

Ver. 4.—*Who gave Himself*—to be an expiatory victim for an atonement, and to the death of the Cross, that He might pay the price of our redemption.

For our sins. "*Righteousness Himself,*" says S. Jerome, "*gave Himself, that He might destroy the unrighteousness in us; Wisdom gave Himself to undo our foolishness; Holiness and Fortitude offered Himself, that He might blot out our uncleanness and weakness.*"

From this present evil world. Why does he call the world *evil?* The Manichæans reply: Because the world is material, it is evil and the creation of the devil. But this is a foolish reply. The *evil world* is worldly and carnal life and conversation, such as this world lives, and such as it invites us to; and worldly men are such as by hook or by crook hunt after the goods of this world only—riches, honours, and pleasures. The figure of speech here is a metonymy; the *world* is put for those who are in, or who are coming into the world. "*The whole world lieth in wickedness. Not that the world itself is evil, but that things in the world become evil through men. So says the Apostle himself: Redeeming the time, because the days are evil. Sylvan glades become of evil report when they are filled with gins; not that the soil and the trees sin, but because the very places gain notoriety for murder. So the world* (seculum, *i.e., a period of time, in itself neither good nor evil*) *is called good or evil through the actions of those who are in it*" (S. Jerome in 1 John v. 19).

Note that the word here rendered *evil* in the Greek, πονηροῦ, is rendered by S. Jerome *bad*, by Augustine *great*, by Erasmus *crafty* or *miserable* or *full of toils*, by Vatablus *wearisome*, especially on

account of sins committed in this present life, which affords so many occasions of sin; whereas the future world, to which Christ is leading us, is free from sin and is altogether pure. Valentinus evolved from his own consciousness his own æons or worlds, declaring them to be animated beings, and the parents by quadrads, ogdoads, decads, and dodecads, of as many worlds as the son of Æneas had pigs (S. Jerome).

Ver. 6.—*I marvel that ye are so soon removed*—from Christianity to Judaism, from the liberty of the Gospel to the slavery of legal ceremonies, from the church to the synagogue. "The allusion," says S. Jerome, "is to the Hebrew גלל, 'to roll,'" and hints that, "You Galatians are as easily moved as a globe or a wheel, since you suffer yourselves to be so quickly transferred from the Gospel of Christ to the law of Moses." Elsewhere, however, S. Jerome sees an allusion to γάλα, "milk," and supposes that the Galatians were so called from the whiteness of their skin.

From Him that called you. You are apostates from the Gospel, nay, from God and Christ Jesus, and that to the greatest injury and contempt of God and Christ, who called you, without any merits of your own, nay, against your demerits, out of His abounding love, into grace, reconciliation, friendship with God, and salvation. S. Jerome reads, *by the grace of Christ,* instead of *into the grace of Christ,* and so gets a more forcible rendering: I marvel that ye are so soon removed unto another Gospel from Christ, who called you by His grace, *i.e.*, out of pure love and unmerited good-will towards you; I marvel that ye are so readily become apostates from God and from Christ, who hath called you so graciously and lovingly; that ye are so ungrateful, so heedless of His love, that ye trample on it.

Unto another gospel. Unto another doctrine about salvation, and your Saviour Christ, as though mine and Christ's were not sufficient, as though Moses must be taken into partnership with Christ, and the ceremonial law wedded to the Gospel. For even if these Judaisers preach that the Gospel is to be embraced together with the Mosaic law, yet they thereby preach another Gospel, and destroy the true Gospel preached by Paul. For, accord-

ing to him, the true Gospel of Christ is this: The law of Christ is necessary and sufficient to salvation, nor can any other be admitted. Whoever introduces or allows to be introduced any other, is injurious to Christ and His law, as implying that it is insufficient, and he, therefore, robs Christ, his only Redeemer, of His glory, and brings in another Saviour. This is what the Judaisers did. They declared the insufficiency of the law of Christ by adding to it the law of Moses as requisite for salvation and bliss. Hence they overturned the Gospel by introducing another, nay, a contrary Gospel. Therefore the Apostle proceeds,

Ver. 7.—*Which is not another.* S. Jerome and Ephrem omit *another*, and interpret the clause: "You transfer yourselves to another Gospel, which indeed is no Gospel." The meaning of the received text is "You transfer yourselves to another Gospel, which still is not another; for there is no other true Gospel save that which I have preached unto you." To which Ephrem adds: "But as they are, so is it." As their teachers are apostates, Judaisers, deceitful liars, so is their Gospel heretical, Judaising, deceitful, and false. If the Judaisers, who left the Gospel and teaching of Paul and the Church intact, overturned the Gospel and the Church of Christ, much more do the Protestants overturn it by introducing new dogmas contrary to the Catholic Church.

Unless there are some. This depends on *I marvel.* I marvel that ye so soon fall away from the Gospel, unless it be that there are some who are troubling you. And when I think this I partly cease to marvel, and I impute your defection to them rather than to you; for you would not have fallen away, if you had not been enticed and deceived.

That trouble you, and would pervert the gospel of Christ. To pervert is to *subvert*, according to Chrysostom. Properly, however, it is to *invert*, or to *turn*, as when the outside of a garment is turned inside because it is worn, and the less worn inside becomes the outside. Or, as Jerome says, when what is in front is put behind, and *vice versâ*. So the Church is like a garment of which the part in front or outside, and now somewhat worn thread-bare, was the

old Church or the synagogue, with its Mosaic law, while the after part, or inner and sounder, is the new Church with Christ's Gospel. This Christ so changed round that He substituted the inward for the worn outward side, so making the after or the inner part, viz., the Gospel, the front or the outer, and putting it before all, to be known and adopted as the robe of righteousness and salvation. These self-appointed teachers wished to turn again this garment inside out, and to put the law first, and to subordinate to it the Gospel—in short, to exchange the spirit of piety breathed forth by the Gospel for Jewish ceremonies. So the Judaisers perverted, *i.e.*, inverted the Gospel of Christ by substituting for it the law of Moses, and setting that before the Gospel (S. Jerome).

Ver. 8.—*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.* Understand: If that can be done; for, as a matter of fact, it is impossible, for the angels are established as in bliss so in all truth. It is an hyperbole, like that in 1 Cor. xiii. 1: "*Though I speak with the tongues of men and of angels.*" S. Jerome quotes here a happy remark of Tertullian directed against Apelles and his virgin Philumena, which latter was filled by some perverse angel with an evil spirit, to the effect that this was an angel who, long before Apelles was born, was described as accursed by the Holy Spirit, speaking through the Apostle. Such was the angel who taught Luther, and instructed Zwingli on the Eucharist, and about whom the latter writes, that he did not know whether it was black or white. But it is certain that it was a black angel, and that against it was directed the Apostle's anathema, as against one introducing a new Gospel, a new faith, and new dogmas, contrary to the accepted creed.

Observe how great is the certainty of the faith preached by the Apostles, confirmed by God by so many signs and miracles, and transmitted to us by the continuous tradition of so many centuries, and reflect how firm and constant in it we should be. So much so that we may better deny the evidence of our senses, of our reason, of the authority of all men and angels—even if they should work

miracles as proof,—impossible though this really is—than deny the teaching of faith. For faith rests on the original revelation of God, who is the First and Incommutable Truth; all else may deceive and be deceived. Nay, to state an impossibility, if God were to reveal a faith contrary to that which we have received, and which He originally revealed Himself, we should be bound to believe the first, and not the second. For if He should reveal one contrary, He would be changed and would cease to be God, and the First and Infallible Truth; but since this is impossible, it follows that God cannot give a contrary revelation, and hence that those who teach contrary doctrine get it not from God but from their own heads, or else by revelation from devils.

We have here, then, a canon of faith given us by the Apostle, to this effect: If a new dogma arise anywhere, let it be examined to see whether it agree with the ancient, received faith of the Catholic Church, first preached by Paul and the Apostles; if it be found discordant, let it be regarded as heretical and accursed. This is a canon followed by all the Fathers.

"*If any dispute arise,*" says Irenæus, "*about any, even a small question, will it not be our duty to have recourse to the oldest churches, and to gather from them what is clear and certain with reference to the question in dispute?*" (*Adv. Hær.* lib. iii. c. x.).

So Tertullian: "*I will lay it down as a canon that what the Apostles preached, what Christ revealed, ought not to be proved except by the same churches which the Apostles themselves founded. If this is so, it is clear that all doctrine which agrees with those Apostolic churches, being the very wombs and originals of the faith, must be put down as true, and all the rest condemned as false, without further examination*" (*de Præs.* xxi.).

And again: "*What is earlier in tradition is shown by its very date to be the Lord's and to be true; what has come in later is an importation and false*" (Ibid. c. xxxi.). So Origen: "*Every one is to be counted a heretic who, while professing to believe in Christ, believes in a matter of faith otherwise than the traditional definition of the Church declares*" (*Hom. in S. Matth.* 19).

This same rule is supported by Vincent of Lerins in his golden treatise on Præscription, against the impious novelties of heretics: "*Antiquity is to be followed, novelty spurned. When certain innovators were going throughout provinces and cities, offering their errors for sale, and had arrived among the Galatians; and when the Galatians had given them a hearing, and were taken with a distaste for the truth, so much so that they, as it were, vomited the manna of apostolic and Catholic teaching, and were delighted with the filth of heretical novelty, then the authority of the apostolic power made itself heard in these stern words: 'Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.' What is this that he saith: 'Though we?'—why not, rather, 'Though I?' He means: 'Though Peter, though Andrew, though John—indeed, though the whole college of Apostles preach unto you anything beside what we have preached, let them be accursed.' An awful pronouncement! It is but a little thing to spare neither himself nor the other Apostles, so as to secure the firm continuance of the faith first preached. But he adds: 'Though an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.' It was not enough to bind men to preserve the faith delivered them—he must also bind angels. 'Though we,' he says, 'or an angel from heaven.' Not that the holy and heavenly angels can sin; but supposing it were possible that they should, if any one of them were to attempt to change the faith once delivered, let him be accursed*" (lib. i. c. 12).

So S. John Damascene, who, like a roaring lion, attacked the iconoclastic Emperor Leo the Isaurian: "*Hearken, ye peoples, tribes, tongues—men, women, boys, old men, young men, infants, the whole army of Christian saints: 'Though any one preach unto you anything beside that which the Catholic Church has received from the Holy Apostles, from the Fathers and Councils, and has preserved to this day, hear him not, nor follow the counsel of the serpent, as Eve did, who thereby drew upon herself death. Though an angel, though a king preach unto you anything beside what you have received, stop your ears. For I fear lest the warning of Paul be fulfilled, 'Let him be accursed'*"

(*Orat. 2 de Imagin.*). He ends thus because he knew that it was the prerogative of Bishops, not of monks, of whom he was one, to pronounce anathema, as Baronius acutely notes (*Ann.* A.D. 730, *in fine*). So S. Augustine: "*I do not accept what the Blessed Cyprian held on the baptism of heretics, because the Church, for whom Cyprian shed his blood, does not accept it*" (*contra Cresconium*, lib. ii. c. 31, 32). And the other Fathers follow him, and the reason they do so is clear. It is because the Church is the pillar and ground of the truth (1 Tim. iii. 15). Whoever, therefore, following his own imaginations, teaches any new thing against her mind and doctrines, errs and strays from the home of truth and from truth itself, as S. Augustine urges in a fine dilemma. "*Answer*," he says—"*Did the Church come to an end or not?*" (*i.e.*, when Donatus arose). "*Choose which you like. If she had come to an end, who was the mother who bore Donatus? If, on the other hand, she could not have come to an end while so many had been gathered into her without your baptism, tell me, I pray you, what madness was it which induced the followers of Donatus to withdraw themselves from her, as if they were so avoiding communion with the wicked*" (*contra Gaudentium*, lib. ii. c. 8).

In the same way I will now conclude as follows: On the rise of Luther, Calvin, Menno, and other Protestants, either the Church and the true faith came to an end or they did not. For these two—the true Church and the true faith—are necessarily connected, so much so that if in a single point, say the Invocation of Saints, the Church were to leave the track of the true faith, she must become heretical, and the Church, not of God but of Satan; just as any individual who maintains a single heresy, even though he be otherwise orthodox, is a heretic. I repeat, therefore, when Calvin arose, either the Church came to an end or she did not; if she did, and had not existed since the time of Gregory the Great, as the Protestants say, then the Church had been extinct for 900 years, that is to say, the world for 900 years was without true faith, true religion, sacraments, Church, and salvation; therefore for 900 years Christ deserted His Bride; therefore the Eternal Kingdom of Christ had fallen, for Christ reigns in His Church; therefore the gates of

hell had prevailed against His Church; therefore Calvin was born outside the Church, was no member of the Church, but an unbeliever, a heretic, or a pagan; therefore he had not claim to be received by the people, by the world, and listened to as one of the faithful, but he should have been despised and rejected as an unbeliever not belonging to the Church. If, however, the Church had not come to an end, and Calvin was born, baptized, educated, and brought up in the true Church—then, since he was born, baptized, educated, and brought up in the Catholic, Apostolic, Roman Church, that Church was clearly a true Church, holding the true faith. Therefore, when he withdrew from her, and shut himself up in his new dogmas, he separated himself from the true faith and from the Church, and became an apostate. Therefore, when he established another and a reformed Church, it was not a true, apostolic, but an apostate, schismatical, heretical Church that he founded—a mistress and school, not of the faith, but of new doctrines and heresies. Let a fair-minded reader, who sincerely seeks in ignorance the true faith, outside which no one can be saved, consider and weigh the force of this dilemma, and ask himself whether there is any escape from its conclusions, whether the rule here given is not a touchstone of what is true in doctrine and in faith.

Any other gospel than that which we have preached unto you, let him be accursed. The Protestants hence conclude: Therefore the decrees of councils and the canons of pontiffs are accursed, because they contain many things not in the Gospel, and are consequently a Gospel other than that preached.

I reply: *Other* (*præterquam*) is here what is contrary to the accepted faith, such as are the doctrines of heretics.

1. This appears, firstly, because Paul is writing against the Judaisers, who were trying to introduce Judaism beside (*præter*), that is, against the Gospel. It was just as if any one were to try to add Calvinism or Mohammedanism to Christianity. He would be introducing a new law and society beside, *i.e.*, against Christianity. Accordingly, in ver. 6, he calls this *another Gospel*, and in ver. 7 he

says that the preachers of it prevert, or, as Chrysostom styles it, *overturn* the Gospel of Christ.

2. It is clear and certain that not only an angel but Paul himself knew more, and consequently might have preached more truths than he did (2 Cor. xii. 1 and 6).

3. Paul constantly orders, as Christ did, the commands of Apostles and superiors to be obeyed (Acts xvi. 4; Heb. xiii. 17).

4. Moreover, Jerome, Augustine, Ambrose, Chrysostom, Œcumenius explain the phrase as I have done. In 1 Cor. ii. the Apostle uses παρὰ (*præter*) in the sense of *against*, when he writes: "*Other foundation can no man lay than that is laid, which is Jesus Christ;*" for he would set up another Christ, just as one who makes another Pope sets up an anti-Pope, or he who invites another king into a kingdom sets up an enemy of the true king and a tyrant. Similarly, in Rom xi. 24: "*If thou wert graffed contrary to nature into a good olive-tree*"—contrary to nature is παρὰ φύσιν (*præter naturam*). Even in Latin we often use the same meiosis. For example, Terence (*Andria*) says, "*Præter civium morem atque legem*," *i.e.*, *against* law and custom. So, too, in Greek, as, *e.g.*, Aristotle (*de Cælo*, lib. i. c. 1) says παρὰ φύσιν, beside, *i.e.*, *against* nature; παρὰ νόμον, beside, *i.e.*, *against* law.

With this compare Deut. iv. 2: "*Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.*" Ye shall not add to the precepts which I shall give you anything contradictory of them, especially, ye shall not add the worship of some new deity, for this the whole chapter, and indeed the whole Book of Deuteronomy, intends to forbid. Nor shall ye add, in the sense of saying that your words are mine; for to no one is it allowed to put forth his own writings or commands, as the commands of God or as the Holy Scriptures.

There is a similar phrase in Rev. xxii. 18: "*I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.*" As a matter of fact, prophets and Apostles have added many things to this Scripture. Nay, Moses,

in Deut. iv. 2, would contradict himself in Deut. xvii. 12, where he orders the words of the priest to be obeyed. Accordingly S. Augustine excellently explains this passage: "*The Apostle does not say, 'More than you have received,' but, 'Beside that which you have received.' For if he had used the former phrase, he would condemn himself for saying that he wished to come to the Thessalonians to supply what was wanting to their faith. But he who supplies what is lacking merely adds, he does not take away what is already there. He, however, who oversteps the rule of faith does not approach the goal in the road, but departs from the road*" (*Tract. in Joan.* 99).

You will say perhaps: "Why, then, did the Apostle not say *against* instead of *beside?*" Chrysostom's answer is that he wanted to make it clear that any is accursed who even indirectly undermines the least important doctrine of the Gospel. But there is another reason, and that is, the Judaisers, against whom this passage is primarily directed, were introducing their Judaism *beside* the Gospel, *i.e.*, their Jewish rites and sacraments, which by this very attempt became contrary to the Gospel and the New Law of Christ, as I said before.

We preach. I.e., by word or by writing. He does not, therefore, exclude, but rather includes traditions given by word of mouth only, for these he expressly orders to be observed in 2 Thess. ii. 14.

Accursed. Heb. *cherem.* See comment on this word under Rom. ix. 3.

Ver. 10.—*Do I now persuade men, or God?* Theophylact, Vatablus, and Erasmus explain this to mean: "*Am I now persuading you to human things or to Divine?*"—as though the Apostle were showing, not the persons he was addressing, but his subject-matter, *i.e.*, what he is putting forward to be believed. For the Judaisers were boasting that they followed Peter, John, James, who, by their example, seemed to teach the observance of the Old Law. In contrast to them Paul exclaims that he follows not men, or the doctrine of men, but God and His doctrine, and persuades others to do the same. It is from God that I have received what I have preached, and therefore I preach not human things, but Divine.

There is a second interpretation, which is not amiss, whatever Beza may say, which has S. Chrysostom's support: "*Am I pleading a cause before men or before God?*" For the word persuade (πείθειν) is a forensic term, and implies a cause pleaded before judges. Hence S. Augustine interprets it here to mean, "*I desire to render myself approved*," and S. Ambrose renders it by *I satisfy*. When this Greek term is used in the sense of persuade, it is, as Beza admits, followed by an accusative of the person. Persuade is then here used in the sense of an inchoate act, "I try to persuade," according to my canon 32.

That this sense is the more apt appears: (1.) Because to persuade God and men is a phrase referring rather to the men persuaded than to the subject-matter—this last interpretation would make the sentence obscure and involved. (2.) Because the next clause illustrates this when it says, "*Or do I seek to please men?*" which implies that as he does not seek to please men, so he does not seek to persuade them. So S. Jerome says that "any one is said to persuade when he tries to instil into others what he has himself imbibed and still keeps."

The sense then is this: I, Paul, speak so boldly and sincerely, and denounce a curse on Jadaisers and all who preach another Gospel, because, although I once contended vigorously against the Gospel on behalf of Jews and their religion, yet *now*, illuminated by the Gospel-light, it is not to men, least of all to Jews, that I do my best to approve myself and my Gospel, but to God, whom alone I seek to please, that I may give a true and good account before His tribunal. In other words, I do not care what the Jews or others think of me, as being too bigoted, or an enemy of my country and its religion, for I seek to please God alone. Formerly I pleased them but displeased Him; and if I wished now to please them, I should again displease Him, for I should be establishing the law of Moses and destroying the grace of Christ.

If I yet pleased men, I should not be the servant of Christ. S. Jerome and Anselm remark that the desire to please men is a vice whereby a man so yields to others, so seeks their favour and good-

will, that he is prepared to break the law of God and offend Him. But whoever seeks to please men, in such a way and with such an end in view as to lead them to God and His service, seeks not so much to please men as God. S. Augustine says: "*A man does not please others to any useful end, save when he is pleasing for God's sake;* i.e., *when it is God in him that pleases and is glorified, as when it is His gifts in a man that are regarded, or that are received through man's instrumentality. For when a man is pleasing in this way, it is not now man that is pleasing but God.*" So S. Paul says, in 1 Cor. ix. 19–22, that he is made all things to all men, that he might gain all to Christ. S. Chrysostom, in his *Hom.* 29 *in Epist.* 2 *ad Corin.*, remarks how useless and contemptible are the favour and good report of this world; and S. Jerome devoutly and stoutly wrote to Asella, that he thanked God for being worthy of the world's hatred.

Ver. 11.—*The Gospel which was preached of me is not after man.* It is not a human but a Divine Gospel; it is not man's but God's, or, as Ephrem puts it, it is not from man, *i.e.*, it does not spring from man's opinions or from man's invention, but from God. Hence he adds:

Ver. 12.—*For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.* Viz., when I was carried by Him into the third heaven (2 Cor. xii. 1).

Ver. 13.—*I persecuted the Church of God and wasted it.* That is, I did my best to storm it and overturn it. Cf. Ps. cxxix. 1, 2. The word translated *waste* here comes, as some think, from a word denoting the burning of a town by an enemy, or else, as Erasmus held, from one denoting the surrounding of it. Either way Paul's meaning is clear. He says this to remove from himself all suspicion of hatred of the Jews. Though they inveigh against me, he says, as their foe, yet my past life is sufficient answer. For I am myself a Jew, and fought more vigorously for Judaism than they, before God, by His call, changed my heart and enlightened it by faith in Christ.

Ver. 14.—*In mine own nation being more exceedingly zealous.* A more eager lover and follower; or better still, a more jealous

lover of it, on behalf of the national institution, handed down to me from my ancestors; a zealot of the law though through ignorance. So much more when he knew the truth was he zealous for the Gospel, so expiating his former evil zeal. From this it seems that Paul's eager zeal was greater than that of his contemporaries, and acted as a handmaid and whetstone of virtue to him. For an eager nature does not creep along the ground, but, like a fire, leaps upwards and attempts to overcome all difficulties. On this, S. Augustine has some excellent remarks: "*Souls that are capable of virtue and expansive often give birth to vices first, by which they show the virtue they are most adapted to produce, when they have been carefully disciplined. For instance, the hasty feeling which prompted Moses to revenge the wrong done to his brother in Egypt by a cruel Egyptian was indeed vicious, inasmuch as it overstepped the bounds of authority, but yet it gave great promise for the future. So in the case of Saul, when he was persecuting the Church, when God called to him out of heaven, smote him to the ground, lifted him up, drew him into the Church, he was as it were cut down, pruned, sown in the ground, and fertilised; for his very fierceness in persecuting the Gospel out of jealousy for the traditions of his fathers, thereby thinking that he was doing God service, was, like a vicious woodland growth, but a sign of great power*" (*contra Faustum*, lib. xxii. c. 70).

Ver. 15.—*But when it pleased God.* Vatablus has, "When it seemed good to God," which is too weak a rendering of εὐδόκησεν, a word that denotes the free call of God's love to grace and salvation.

Who separated me from my mother's womb. Of His loving-kindness He separated me from my mother's womb, and caused me to be born into this world with this object in view, viz., to reveal His Son in me. Before all merit, and when not yet born, He predestined me; and when predestined, separated me from the womb, and caused me to be born; and when born He called me that He might bring me to the knowledge of Christ and His Gospel, and so to the apostleship, that I might preach Christ to the Gentiles.

S. Jerome remarks that the same thing is said of Jeremiah in Jer. i. 5: "*Before I found thee in the belly I knew thee; and before*

thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." Paul here alludes to this, for Jeremiah was a type of Paul. The Hebrew for *sanctified* denotes both sanctified and separated; for that is called sacred which is separated from father, mother, and all earthly things to be dedicated and consecrated to God. So Paul was separated by God's predestination from his mother's womb, and consecrated to the Gospel, to be a prophet and teacher of the Gentiles.

Mystically, says S. Anselm, *from my mother's womb* denotes "from the darkness of the synagogue to see the light of the Gospel."

Observe that *segregatus*, "separated," denotes one selected (*e grege*) out of the flock, as the predestinate are selected by God out of the flock of men. So much more is an Apostle and Herald of the word of God separated from the many; and, as S. Chrysostom says, he ought to excel the many as a shepherd excels his flock. It was for this reason that the prophet exclaims, in Isa. vi. 5: "*Woe is me! for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips.*" Woe is me! for I am nothing better than others, who are merely unholy themselves. See the comment on Rom. i. 1.

Ver. 16.—*To reveal His Son in me.* In my soul. The phrase is a Hebraism. He says *in me* rather than *to me*, to denote that he had received no bare revelation by ear or eye, but that in his inmost heart he had so entirely drunk in Christ and His teaching and Spirit that Christ was in him and spoke by him (Theophylact). Secondly, Jerome and Vatablus understand it, "*To reveal His Son through me.*" Thirdly, Jerome has another interpretation more subtle than literal: "He does not say *to me* but *in me*, because Christ was already in Paul. For there were in him the principle of all virtues and of God, and the seeds of faith. These, however, he did not recognise, nor believe in them till God revealed them in him as being in his heart."

I conferred not with flesh and blood. I joined myself to no one; I conferred with no one about my vocation, or the revelation, or the way to act on it; I called into counsel no relations or any one else; but, knowing of a certainty that I had been called and taught by

God, I followed God as my only teacher and leader. The word rendered confer denotes, says Budæus, to communicate secrets and counsels, to go to one's friends as counsellors and upright judges, that they may approve or disapprove, advise or dissuade, as they see fit.

Flesh and blood denotes, by synecdoche, the whole man consisting of these two elements. Cf. S. Matt. xvi. 17. I was not taught the Gospel, says S. Paul, by any man, for I conferred with none, but by revelation from God alone. See, then, O Galatians, how by rejecting it, and tainting it with an admixture of Judaism, you are tainting and rejecting the word of God, and even God Himself, who revealed it to me, that I might go and preach it.

It may be said: Why, then, did Paul afterwards go to Jerusalem to see Peter (ver. 18), and what is more, confer with him about the Gospel? I reply: He did not confer with him as though in doubt or imperfectly instructed, but that the faithful whom he taught might know him to be in communion with Peter and the other Apostles, to hold the same faith as they, that so they might give more credence to his preaching of the Gospel.

Jerome, however, refers the word *immediately* to the preceding clause, thus: "*To reveal him immediately in the Gentiles I conferred not with flesh and blood.*" "Since I was ordered by God immediately to preach to the Gentiles, I immediately obeyed, so that I took no counsel with any man. Afterwards, however, I did confer with Peter, James, and John." The first explanation, however, is better. Or it may be rendered: I did not see, I did not cling to my earthly parents and relations, but, loving them, I followed the call of God (Augustine and Œcumenius).

Morally, he follows S. Paul's example who is called by God to the apostleship, to religion, to evangelical perfection, to heroic works, and does not yield to flesh and blood, but at once departs to gain that to which he feels himself called. S. Jerome writes to Heliodorus: "*O delicate soldier, what do you in your father's house? Where is the rampart, the fosse, the winter spent under tents? Call to mind the day of your enlistment, when you were buried with Christ*

in baptism, when you took your military oath that for His name you would spare neither father nor mother. Lo! the adversary is trying to slay Christ in your breast. Lo! the camp of the enemy is thirsting for the donative which you received when you started on your warfare. What, though a little grandson hang on your neck; though your mother, with dishevelled hair and garments rent, bare the breasts which suckled you; though your father lie on the threshold: go forth, trampling on his body, and with dry eyes hasten to the banner of the Cross. Filial piety demands that in this you be cruel. . . . The love of God and the fear of hell will easily break your fetters. If they believe in Christ, let them assist me who am about to fight for His name. If they do not, let the dead bury their dead."

Again, he writes to that noble widow, Furia: "*The father will be sorrowful, but Christ will rejoice; the family will mourn, but there will be joy among the angels. Let your father do what he will with your goods. It is not he for whom you were born, but Christ, for whom you have been born again, who has redeemed you at a great price, even His own blood, of whom you have to think. Beware of nurses and bearers and venomous animals of that sort, who seek to fill their bellies with your husks. They advise not what is for your good but their own.*"

S. Bernard too, preaching on the text, "Lo, we have left all," says: "*How many does the accursed wisdom of the world overcome, and extinguish the fire kindled in them, which the Lord had wished to see burn fiercely! Do nothing, it says, in a hurry: take plenty of time to think over it; it is an important step that you are proposing to take; you had better try first what you can do, and consult your friends, lest you come afterwards to be sorry for your action. This wisdom of the world is earthly, sensual, devilish, the foe of salvation, the destroyer of life, the mother of lust, and abominable unto the Lord.*"

Ver. 17.—*Neither went I up to Jerusalem.* But Acts ix. 26 represents Paul as flying directly after his conversion from Damascus to Jerusalem. Jerome and Lorinus, when commenting on that passage, say that he went to Jerusalem directly after his conversion, because compelled to seek safety in flight, not that he might see Peter and confer with him about the Gospel, for this latter is all

that is denied here. Baronius replies differently, that Paul is not said directly after his conversion to have gone to Jerusalem, but after many days, *i.e.*, after three years, spent partly in Arabia, partly in Damascus. After that he came to see Peter, as is said here (ver. 18), and afterwards went into the regions of Syria and Cilicia (ver. 21). With this agrees Acts ix. 30, where it is said that *the brethren brought him down to Cæsarea and sent him forth to Tarsus*, which is the metropolis of Cilicia. If this be the true explanation, then S. Luke, in Acts ix., passes over the journey of Paul into Arabia, because in it nothing calling for mention had happened.

Both explanations are tenable. But the fear of the Apostles and the sponsorship of Barnabas (Acts ix. 26, 27) favour the former. It is not likely that the miraculous conversion of Paul could for three years have remained unknown to the Apostles and the rest of the faithful at Jerusalem. If this be correct, then we must, with S. Chrysostom, marvel at the grace of God which so suddenly changed so bitter a persecutor as S. Paul was into a public teacher and a disputer with the Jews.

Ver. 18.—*Then after three years I went up to Jerusalem to see Peter.* Chrysostom and Theophylact remark on the distinction between ἰδεῖν and the word ἱστορῆσαι, used here. This latter is used of those who visit and go round splendid cities, like Rome, and carefully inspect its monuments, its Pontiff, its Cardinals, its clergy, and holy men. I came to Jerusalem, says S. Paul, to see Peter, not to learn anything from him (though Erasmus thinks that ἱστορῆσαι connotes this), for I had been taught from above, but merely to see and pay my respect to the chief of the Apostles (Theodoret, Chrysostom, Ambrose, Jerome). In Gal. ii. 2 Paul gives another reason for his visit.

S. Chrysostom writes: "*Peter was the chief and the mouth of the Apostles, and therefore Paul went up to see him especially*" (*Hom. in Joan.* 87). And S. Jerome on this passage: "*Paul came to see Peter—not to gaze on his eyes, cheeks, and countenance—to see if he was fat or lean, if he had a hooked or a straight nose, whether he had hair on his head, or was (as Clement relates) bald headed. Nor is it to be*

supposed consistent with apostolical dignity, that after such a preparation of three years he should wish to see anything in Peter that was merely human. Paul saw Cephas with those same eyes with which he himself is seen still by those who have power to see him. If this does not seem clear to any one, let him compare this sentence with the one before, in which it is said that the Apostles conferred nothing on him. For he went to Jerusalem, that he might see an Apostle, not to learn anything from him—for both had the same authority for their preaching—but to do honour to one who was an Apostle before him." From this it is clear that Paul did not see Peter that he might be taught by him, as Erasmus and Vatablus think. For this is contradicted by Gal. ii. 6: "*They added nothing to me*," and by Gal. i. 11, 12, where he expressly says that he had been taught not by man but by God.

Ver. 19.—*But other of the apostles saw I none save James the Lord's brother. I.e.*, a cousin or relation of Christ's, for the Hebrews call cousins brothers. S. Jerome adds that S. James was called the Lord's brother before all the Apostles, even those related to Christ, on account of his lofty character, his incomparable faith and wisdom, which made him seem like a brother to Christ. For the same reason he was surnamed the Just. Secondly, S. Jerome says that Christ, when going to His Father, commended to James, as to a brother, the eldest children of His mother, *i.e.*, those in Judæa who believed on Him; for this James, the son of Alphæus, the son of Mary, wife of Cleophas, one of the twelve Apostles, was the first Bishop of Jerusalem. This is why, in the First Council of Jerusalem, he was the first after Peter to pronounce judgment (Acts xv. 13). A Canonical Epistle of his is extant.

S. Jerome hints both here and in his book on Ecclesiastical Writers, when writing of James, that this James was not of the twelve Apostles, but was called an Apostle, only because he had seen Christ and preached Him. In this case we have three of the name of James—the brother of John, slain by Herod; the son of Alphæus, both of whom were Apostles; and this brother of the Lord. But since this brother of the Lord is called an Apostle,

and there is no cogent reason for distinguishing him from James the Apostle and son of Alphæus, when, indeed, there are many reasons why we should identify them, the first opinion seems the better one.

Ver. 20.—*Before God I lie not.* Vatablus paraphrases this verse: "*What I write unto you, behold I write before God—I lie not;*" and Theophylact agrees with him. But Ambrose and Augustine think that *before God* is a formal oath—*I call God to witness.* The Apostle asserts that he had not seen the other Apostles so strenuously that no one might be able to say that he had visited them in secret, and had not been taught by God (Jerome).

Ver. 22.—*And was unknown by face.* The Christians in Judæa had not seen my face. He says this, says Chrysostom, to prove that he had not taught in Judæa, nor preached circumcision and the Old Law, as the Judaisers alleged he had done.

Which were in Christ—in His faith and religion; which were Christians. See my canon 37.

CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and for what purpose:* 3 *and that Titus was not circumcised:* 11 *and that he resisted Peter, and told him the reason,* 14 *why he and other, being Jews, do believe in Christ to be justified by faith, and not by works:* 20 *and that they live not in sin, who are so justified.*

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after

the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

SYNOPSIS OF THE CHAPTER

i. Paul declares that he had compared his Gospel with Peter, James, and John, and that it had been approved of them so completely that there was nothing to be added to it or subtracted from it.

ii. He declares (ver. 7) that it had been mutually agreed between them that they should preach to the Jews and he to the Gentiles.

iii. He describes (ver. 11) how he had rebuked Peter openly for heedlessly assuming the appearance of a Judaiser, and so tempting the Gentiles into a similar error.

iv. He proves (ver. 16) that we are justified not by the works of the law but by the faith of Christ, and that for three reasons: (*a*) because (ver. 17) otherwise in abolishing the law Christ would be the minister of sin; because (*b*) the law itself proclaims its own abrogation in Christ, because (ver. 21) otherwise Christ would have died in vain.

Ver. 1.—*Then fourteen years after I went up again to Jerusalem.* Are these years to be reckoned from the date of Paul's conversion, or from the end of the three years spent in Arabia and Damascus? S. Jerome takes the latter, and so gets a date of seventeen years after the conversion, or A.D. 54, the twelfth of the Emperor Claudius, for this journey of S. Paul. But since Claudius ceased to reign in the next year, and was succeeded by Nero, in whose second year Paul was sent bound to Rome (Acts xxvii.), it would follow that all the history of Paul that is contained in Acts xv.–xxvii—I shall show

directly that the journey alluded to here and that described in Acts xv. are the same—must be compressed into two years, which, considering the number and importance of the events recorded, seems very improbable. Moreover, it is clear, from Acts xviii. 11, that Paul, after what took place at Jerusalem, spent a year and a half at Corinth and then three years at Ephesus (Acts xx. 31). Accordingly, the opinion of Baronius and others seems better founded, by which these fourteen years are reckoned from S. Paul's conversion. He treats that as an illustrious event from which to reckon, just as we treat a call to the Papacy, to the Episcopate, or to religion as the beginning of a new era.

That this journey of Paul to Jerusalem is the same as that described in Acts xv., when he went up to the council, is evident from the identity of cause, place, and persons in both. This is the opinion of the Fathers in general, except Chrysostom, who argues as follows: In Acts xv. Paul appears as sent to Jerusalem by his fellow-Christians; but here (ver. 2) he says that he went up to Jerusalem *by revelation*, hence the two journeys are distinct. My answer is: I deny the consequence. For both may be true, viz., that he went up by revelation, and that he was sent by the Christians of Antioch; because, as Bede remarks, he was warned by a voice from heaven to undertake the embassy entrusted to him by the people of Antioch, and went up, both for the sake of obtaining a decision of the common question about the observance of the law, and also for his own private purpose, viz., that he might compare his own teaching with that of the chief of the Apostles (ver. 2). From what has been said it follows, as Baronius holds, that the Council of Jerusalem was held fourteen years after Paul's conversion, in the sixteenth year after the Crucifixion of Christ, in the ninth year of Claudius, A.D. 51.

Ver. 2.—*I communicated unto them that Gospel which I preached.* I put it before Peter and the Apostles, making them as it were judges of my Gospel, that they might approve, disapprove, add, or take away as they saw fit in common council, and that I might receive it then at their hands to be believed and taught. See Gal. i. 16, and comments.

Observe that the Apostle did not compare his Gospel with that of the other Apostles because he had any doubt of its truth or completeness, or of its agreement with that preached by Peter and the rest; for he knew most certainly, by the revelation of God, that together with them he had received the same full and perfect Gospel, as is evident from Gal i. 11, 12. It was not for his own sake that he made the comparison, but for the sake of those converted to the faith, amongst whom Paul was traduced by the Judaising pseudo-Apostles, as one who, among the Gentiles, slighted the law of Moses, contrary to the practice of Peter, James, and John, nay, of Paul himself when among Jews. To show the falsity of the accusation, to show the agreement of his teaching with that of the other Apostles, and also to guard his own authority, Paul compares his Gospel with theirs, *lest*, he says, *by any means I should run, or had run in vain.*

To them. That is to the first Christians, those made at Jerusalem, for the adjective "Christian" is latent in the substantive "Jerusalem."

Which were of reputation. Who seemed to be pillars (ver. 9.) of the Church and leading Apostles.

Lest I should run in vain. Lest, through the report spread abroad by the pseudo-Apostles, that my teaching was condemned by the Apostles, the faithful should believe neither me nor my teaching, and so all my labour should be rendered ineffectual. Cf. S. Jerome (*Ep.* xi. *ad August.*), Tertullian (*contra Marcion.* lib. iv.), and S. Augustine (*contra Faustum*), who anticipates Luther's opinions, and against them shows that the word of God, even when most pure, and all its preachers, stand in need of the testimony and authority of men. This is what he says: "*Who is so foolish as to believe nowadays that the epistle produced by Manichæus was really written by Christ, and not to believe that what Matthew wrote contained the doings and sayings of Christ? Even if he has doubts about Matthew being the author, at all events he prefers to believe about Matthew himself what he finds the Church believes, and what has been continuously believed and handed down from his times to the present, rather than what some fugitive or other from Persia, coming* 200 *or more years after*

Christ, tells us about Christ's words and works. For would the Church wholly believe the Apostle Paul himself, who was called from heaven after the Lord's ascension, if he had not found Apostles in the flesh, to whom he might make it clear by communicating his Gospel that he was of the same fellowship as they?" (lib .xxviii. c. 4).

Our Protestant friends should note this, and apply it to themselves, who prefer to believe Calvin, coming 1500 years after Christ, and teaching new doctrines, rather than the Church and the unanimous tradition of so many centuries.

Observe that this testimony is not for the laity to give, even if they be magistrates, but for Peter and the Apostles, *i.e.*, for the Roman Pontiff and the Bishops, who have succeeded the Apostles, whether individually, or assembled in council. For Paul sought this testimony to his teaching and Apostleship from the Council of Jerusalem, in which the judges were the Apostles, and where Peter, as the president, spoke first and pronounced sentence. So from the time of the Apostles up to the present time, the whole Christian world, when doubts as to the faith, or new opinions, or heresies spring up, has sought from the Roman Pontiff, and from the Councils over which he presides, either in person or by his legates, a decision and testimony as to the truth. Whatever dogmas or doctors are condemned by them the whole Christian world regards as heretical. Heretics alone, because they are heretics, have refused to recognise this condemnation, this judgment, this testimony, and have in every age avoided it. So it is not surprising if our Protestants do the same; nay, their doing so is a sure proof of novelty, of wrong faith, and of heresy.

Ver. 3.—*Neither Titus, who was a Gentile, was compelled to be circumcised.* Observe the word *compelled.* Though the false brethren, the Jews, urged and tried to force it, yet I would not consent to Titus being circumcised, since he was a Gentile. Had I consented, I should have been thought to allow the necessity of circumcision and the law of Moses for Gentiles. But when I circumcised Timothy afterwards (Acts xvi. 3), I did so not under compulsion, but of my own initiative, that I might not irritate the Jews. For

Timothy was not wholly a Gentile, being on his mother's side a Jew, and on his father's a Gentile, and so half-Jew, half-Gentile.

Gentile. Literally "Greek" [as in A.V.] At the time of Alexander the Greeks were those of the Gentiles who were best known to the Jews.

Ver. 4.—*And that. I.e.*, not even though the false brethren of the Jews urged it was Titus circumcised (Chrysostom, Œcumenius). S. Jerome takes away the adversative *but*, and makes the verse follow immediately on the construction of the preceding. But it is better to take the Greek διὰ δὲ, which our version renders *sed propter*, in the sense of δὴ or δῆτα, *i.e.*, "nempe," *in spite of it all*, he was not circumcised.

The interpretation of Primasius and some others, who take the δὲ, *sed*, in its strictly adversative sense, as meaning that Titus was not indeed compelled by the Apostles to be circumcised, but yet was circumcised because of the importunity of the false brethren, is clearly inconsistent with the following words, *To whom we gave place by subjection, no, not for an hour*, and also with a sound faith. For circumcision having been already done away, and having given place to baptism under the Gospel, it was forbidden to Gentiles to be circumcised. But Titus was a Gentile by both parents. Cf. S. Augustine (*Ep.* xix. *ad Hieron.*, and *de Mendacio*, c. 5).

Unawares brought in, who came in privily. Like spies preparing for traps to be laid for us, they crept in by stealth. Cf. Rom. v. 20 and comments.

To spy out our liberty which we have in Christ Jesus. Our liberty from the yoke and burden of the numerous legal ceremonies from which Christ has set us free by His faith and His Church.

Ver. 6.—*But by those who seemed to be somewhat* (supply *nothing*) *was added to my teaching.* The Apostle, as is his wont, breaks off and interpolates a clause (*whatsoever they were it maketh nothing to me*), and then returns to his subject with a change of case. Peter, James, and John, the chief Apostles, added nothing to me (Anselm).

They who seemed to be somewhat. (1.) These leading Apostles

who seemed to be somewhat were illiterate and uncultivated fishermen, whilst I, a Roman citizen, excelled them in zeal and knowledge of the law (Ambrose and Anselm). Since Paul was pressed by the authority of the other Apostles, who were claimed as Judaisers, he exalts his own authority and his own teaching, though with all modesty. This is why he adds, *God accepteth no man's person*, as appears from this choice of fishermen to be Apostles. (2.) Augustine turns the ὁποῖοι (*quales*) as implying sinners. No one need trouble to cast in my teeth the sins of my persecuting days, or remind Peter that he denied Christ. (3.) Chrysostom and Jerome, however, read it: Whatever they were in doctrine and observance of circumcision and the law is nothing to me; to God they will give account, for God accepteth no man's person. The first of these three explanations is nearest the intention of the Apostle.

God accepteth no man's person. I.e., the conditions attaching to a person, which have nothing to do with the free calling of God. To pay attention to these in conferring benefices and offices is in men a vice contrary to distributive justice, which is called in Greek προσωπολημψία. In God it would be no vice, but it would be inconsistent with His liberality and greatness. See Rom. ii. 11 and comments.

Added nothing to me. This is Valla's translation [and that of A.V.], but the Greek is προσανέθεντο, *they communicated nothing* —being content with my statement as sufficient. See Gal. i. 16 and comments.

Ver. 7.—*The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter. I.e.*, of the circumcised Jews. See my canon 21.

You will urge: Then Peter was not head of the Church, but Apostle and Pope of the Jews only. Some reply that this is said of the care and division of protection—that Peter was appointed to protect the Jews, Paul the Gentiles; and this especially, because he adds, *He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;*

which signifies: I was given the duty, the necessary graces, and apostolic gifts for my apostleship to the Gentiles.

Jerome's answer is much better. He points out that at that time, at the very beginning of the Church, when there was still, as verse 12 shows, a wall of separation between Jews and Gentiles, Peter and Paul divided between them not power but works, so that Paul, hateful as he was to the Jews, might primarily and chiefly preach to the Gentiles, and Peter to the Jews. On occasion Paul preached to the Jews, as Acts ix. shows, and Peter to the Gentiles (Acts x.). Moreover, Peter transferred his see to Gentile Rome, as all historians, all the Fathers, the chronicles and monuments testify in common. See Bellarmine for these in detail. If any one after reading them still is in doubt, he must be too prejudiced or too impudent to form a sane judgment.

Ver. 8.—*He that wrought effectually in Peter to the apostleship of the circumcision*—to make him the Apostle of the circumcised Jews by filling Peter with strength and effectual energy, did exactly the same for me among the Gentiles. As Ephrem puts it, he was alike effectual in us, both by working signs and wonders, by efficacy of speech, by the conversion of some—many—to Christ.

Ver. 9.—*Cephas.* Clement of Alexandria (Euseb. *Hist. Eccl.* ii. 12) and Dorotheus (*in Synopsi*) thought that that Cephas was not the Apostle Peter, but one of the seventy disciples. But the Church neither knows nor commemorates any other Cephas save S. Peter. The words, *who seemed to be pillars*, show that an Apostle is meant, and, therefore, Peter. Accordingly, in verse 14, S. Paul opposes himself to Peter, as being a sort of primate over James and John. In Syriac, spoken at Antioch of Syria, the same person would be called Cephas who by the Greeks was called Peter. So the man styled Cephas here is in verse 7 Peter.

That we should go unto the heathen, and they unto the circumcision. So Christ is called, in Rom. xv. 8, *a minister of the circumcision*, inasmuch as He was promised and given to the Jews as the first-fruits of the world. Accordingly, the Apostles at first confined their labours to these circumcised Jews.

Ver. 10.—*The poor.* The Jews, who, for Christ's sake, had been spoiled of their goods by their fellows (Heb. x. 34 and Chrysostom). Jerome, however, understands the poor who became so voluntarily to be meant, those who had sold their possessions and had given the price to the Apostles, to be distributed among the faithful—especially the poor among them, of whom there was a great number (Acts ii. 45).

Ver. 11.—*I withstood him to the face.* Erasmus and others interpret this to mean in appearance, outwardly, feignedly, and by previous arrangement. The literal meaning is better: I openly resisted Peter, in order that the public scandal caused by him might be removed by a public rebuke (Augustine, Ambrose, Bede, Anselm, and nearly all other authorities).

Because he was to be blamed. (1.) Because he had been blamed (κατεγνωσμένος) by other brethren, whom Peter had offended by this proceeding, in their ignorance of his true intention and motive, as Chrysostom and Jerome say, or, as Ephrem turns it, "because they were offended in him." (2.) Theophylact and Œcumenius understand it: Peter had been blamed by the other Apostles because he had eaten with the Gentile Cornelius at Cæsarea. Fearing lest he should be blamed again by them or by other Jews, he withdrew himself from all intercourse with the Gentiles. (3.) The opinion of Ambrose is better. He had fallen under the condemnation of the truth and of Gospel liberty, which sets the Gentiles free from the darkness and slavery of Judaism. (4.) The Vulgate *reprehensibilis* (in place of *reprehensus*, as with the authors cited above) is better, and agrees with the context. It gives the reason for resisting Peter, *because he was to be blamed* for simulating Judaism.

It may be asked whether Peter was really blameworthy and was actually blamed by Paul. For many years there was a sharp dispute on this point between S. Jerome and S. Augustine, as may be seen in their epistles. Jerome, Chrysostom, Theophylact, Baronius answer in the negative, and hold that the rebuke was only theatrical. They argue that Peter, who had lawfully followed the Jewish customs

at Jerusalem among Jews, lived as a Gentile among Gentiles at Antioch; when, however, the Jews arrived who had been sent to Antioch from Jerusalem by James, he withdrew from the Gentiles in favour of the Jews, lest he should offend those who had been the earliest to receive the faith (see ver. 9), and also that he might at the same time give Paul, the Apostle of the Gentiles, an opportunity of rebuking him, that by yielding he might teach the Jews that the time for Judaising was past. On the other side S. Augustine maintains that Peter was really blameworthy, and was blamed by Paul, as the record distinctly declares.

Out of this arose a dispute between S. Augustine and S. Jerome about simulation and lying. Jerome argued from this action of Peter's that any similar simulation is lawful. Augustine denied that he did simulate, and laid down the unlawfulness of all lying or simulation, especially in matters of religion. In this second question, however, neither seems to have understood the other's position. Jerome did not maintain that Peter told a lie, or put on a profession of Judaism while secretly detesting it, as Augustine, by the strength of his language, seems to think that Jerome held. The latter did not say that Peter was right in professing Judaism; if he did, then it would be right for any one of the faithful to make a profession of any false faith or any heresy. But Jerome only held what S. Chrysostom did, viz., that the rebuke administered to Peter by Paul was not really intended, but was merely theatrical, it being arranged between them beforehand that Paul should rebuke Peter, not for *simulation*, but for thoughtless *dissimulation*, and that Peter should accept the rebuke thus arranged for, that so the Judaisers might be really rebuked in the specious rebuke given to Peter, and with him might clearly understand that Judaising was forbidden. The lawfulness of such an action is not denied by Augustine, all he denies is that the proceeding was of this nature.

From this it appears how little ground Cassian (*Collat.* xvii. 17–25), Origen, Clement, Erasmus, and others (see the passages in Sixtus of Sens, lib. v. annot. 105) had for founding the lawfulness of lying on this passage, or for endorsing the saying of Plato, that,

although a lie is an evil thing, yet it is occasionally necessary, just as we use hellebore or some other drug, for this is now an established error condemned by Innocent III. (*Tit. de Usuris*, cap. *super eo.*), and by Ecclesiasticus vii. 14. Against it too S. Augustine writes two treatises, one entitled *de Mendacio* and the other *contra Mendacium.* Nor is there any exception to be taken here against Jerome and Chrysostom. They only understand and excuse a secret arrangement, whereby no lie was acted, but a rebuke was simulated, and this is a legitimate action, as is evident in military stratagems, when for instance, the enemy feigns to flee, and so draws its foes into an ambush.

A third question was also disputed between Jerome and Augustine as to the date when the Old Law came to an end; but this is outside the present subject, and it is sufficient therefore to say very briefly that the Old Law, so far as obligation goes, came to an end at Pentecost, when the New Law was promulgated, but that its observance did not wholly cease, it being lawful to observe it for a while, till the Jews had been gradually weaned from it, that so in due time it might receive an honourable burial. In this dispute Augustine seems to have held the stronger position.

It may be urged that in this act of Peter's there was at least something sinful, if not actually erroneous in faith, as some have rashly asserted. By his action it may be thought that he thoughtlessly made a profession of Judaism, and so put a stumbling-block in the way of the Gentiles, and tempted them to Judaise with him. He had previously lived with the Gentiles, but he afterwards withdrew from them suddenly, went over to the Jews, and lived with them. From this the Gentiles might properly infer that Judaism was necessary to salvation, both for him and themselves, and was binding on Christians; for though the Old Law, with its ceremonies, was not yet the cause of death, and might be preserved so as to secure for itself an honourable burial, and also to draw the Jews to the faith of Christ, yet it was dead, and in one sense death-giving, viz., to any one who should keep it on the supposition that it was binding on Christians. Although Peter, however, did not so

regard it, yet his action was so imprudent as to give the Gentiles good reason for thinking that he did.

The justness of this remark is evident from the two remarks made by Paul: *I withstood him to the face, because he was to be blamed;* and: *When I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all, Why compellest thou the Gentiles to live as do the Jews?*—viz., by your simulation, or what the Greeks call hypocrisy. All this shows that either Peter sinned or that Paul told a lie, which God forbid. See S. Augustine (*Epp.* 8, 9, and 19 *to Jerome*), Cyprian (*Ep. ad Quintum*), Gregory (*Hom.* 18 *in Ezech.*), Ambrose, &c.

To what has been said I add this: This sin of Peter's was venial, or material only, arising from want of thought, or from want of light and prudence. He seems to have thought that, being the Apostle of the Jews especially, that he ought rather to avoid scandalising them than the Gentiles, and that the Gentiles would readily recognise the rightfulness of this line of action. In so doing he erred, for "*although*," as S. Thomas says, "*the Holy Spirit who descended on the Apostles at Pentecost established them thereafter in such prudence and grace as to keep them from mortal sins, yet he did not also save them from venial sins.*"

Observe that a lie may consist in deeds as well as in words. For example, if a man lead another to suppose by his conduct that he is a good man or his friend, when he is neither of these, then he is guilty of a lie. This lie by deed is what is properly called hypocrisy. Similarly, if any Christian at Rome wears a yellow cap he acts a lie, by thus giving himself out as a Jew.

Notice, however, with Cajetan that falsity in deeds is more easily excused than falsity in words. The reason is that words are express signs of mental concepts, but deeds are not, and so admit a wider interpretation. Hence if soldiers feign flight to draw the enemy into an ambush, they are not guilty of hypocrisy, as they would be if they were to say in words: 'We flee, O enemy, because we are afraid of you."

Again, observe the following rule: When there is a just cause of

concealing the truth, no falsehood is involved. Peter, in the act under discussion, had *partly* a just cause, viz., the fear of offending the Jews. His withdrawal from the Gentiles was not a formal declaration that he was a Judaiser, but only tantamount to saying that he preferred to serve the Jews rather than the Gentiles, the just cause of this preference being that he was more an Apostle of the former than of the latter. I say *partly*, for he was not wholly justified in so acting, inasmuch as he was bound, as universal pastor, to care for the Jews without neglecting the Gentiles. Hence it follows also that in one respect he sinned through want of due consideration. The infirmity of man's mind, however, is such that he cannot always hit the exact mean, and under complex circumstances benefit one without harming another.

Some one will object then: Since Paul corrected Peter, he was of equal, if not superior authority; in other words Paul, and not Peter, was the head of the Apostles.

I deny the consequence. For superiors may, in the interests of truth, be corrected by their inferiors. Augustine (*Ep.* xix.), Cyprian, Gregory, and S. Thomas lay down this proposition in maintaining also that Peter, as the superior, was corrected by his inferior. The inference from what they say is that Paul was equal to the other Apostles, inferior to Peter, and hence they all were Peter's inferiors; they were the heads of the whole Church, and Peter was their chief. Gregory (*Hom.* 18 *in Ezech.*) says: "*Peter kept silence, that the first in dignity might be first in humility;*" and Augustine says the same (*Ep.* xix. *ad Hieron.*): "*Peter gave to those who should follow him a rare and holy example of humility under correction by inferiors, as Paul did of bold resistance in defence of truth to subordinates against their superiors, charity being always preserved.*"

He did eat with the Gentiles. He ate, according to Anselm, of pork and other forbidden meats, without any scruple, to show that the Ceremonial Law was abrogated.

Ver. 13.—*And the other Jews dissembled likewise with him.* What was the nature of this dissimulation? Jerome, Chrysostom, and Œcumenius say it was "economical," to prevent the Jews being

scandalised; but Augustine, Anselm, and the Latins in general give a more satisfactory explanation in maintaining that it was an act of hypocrisy. The latter, too, have the Greek on their side, the literal meaning of which is, *they acted hypocritically with him.* They pretended to keep the law, which they knew to be abrogated. Barnabas followed them in pretending that there was a difference in meats, and that the Jews were to be preferred to the Gentiles, and so, though they did not consciously intend it, yet they made the Greeks to believe that the Old Law was necessary to salvation.

Ver. 14.—*But when I saw that they walked not uprightly.* The Greek word used here denotes literally *to walk straight*, without turning to the right hand or to the left.

If thou being a Jew livest after the manner of the Gentiles. To live as a Gentile is to partake indifferently of the same food, and thereby to show that the ceremonies of the law are dead, if not deadly, now that the Gospel is being preached. Having done this, why do you now avoid the Gentiles, and so compel them to Judaise?

Ver. 15.—*Sinners of the Gentiles.* So, according to Augustine and Anselm, the Jews contemptuously called the Gentiles, as being idolaters.

Ver. 16.—*A man is not justified by the works of the law, but by the faith of Jesus Christ.* The English *but* here exactly interprets the work that the Latin translates by *nisi.* There is an antithesis between *the works of the law* and *the faith of Jesus Christ*, and accordingly the Protestants are wrong in neglecting the force of the antithesis, and translating the phrase as if it meant *a man is justified only by the faith of Christ.* Moreover, even if the Apostle had said the latter, yet he would lend no support to the Protestant doctrine of justification by faith only, for S. Thomas admits faith as the sole justifying cause. The word *only* excludes the works of the law, not the works of hope, fear, charity, and penance, which spring from faith as daughters from a mother.

Ver. 17.—*But if while we seek to be justified by Christ we ourselves also are found sinners, is, therefore, Christ the minister of sin?* 1. If we are still in sin, and are looking to faith in Christ for for-

giveness, while as a matter of fact it is not to be found there, but in the law, then does Christ support sin, inasmuch as He has taken away the law, which, according to the Judaisers, alone destroys sin. If the law alone justifies, then the law of grace, which abolishes the law, is the minister of sin. This is the interpretation of Jerome, Chrysostom, Primasius, Anselm, and Theophylact.

2. Vatablus says that "to be found a sinner" means to teach that the Mosaic law is necessary to salvation along with the Evangelical law. If, says S. Paul, we have taught this, as our traducers say we have, is then Christ or the Gospel involved in this heresy?

3. Others again interpret the verse thus: If we also, who boast of our being justified in Christ, are found sinners; if we give way to our lusts equally with the Jews or the Gentiles, who are aliens to Christ, does it necessarily follow that our teaching about justification through Christ is erroneous? Does Christ make us sinners unless He be joined to the Law? If Christ's followers give way to sin it is their own fault, not His.

The first of these three interpretations is the best, as being the least forced. The others have to supply a clause; the second supplies "are called sinners," the third, "because they give way to their lusts." The first two agree better with the context. The Apostle is trying to prove that faith and not the law justifies. If, then, they who trust to faith in Christ are none the less found sinners, then Christ is found a deceiver in promising righteousness by faith, and in not keeping His promise. Hence He becomes the servant of sin, not its conqueror, especially since He has abrogated the law, which, they say, was our justifier against sin.

The Apostle uses a common Hebraism. His question implies a negative reply, and refutes the Judaising error by a *reductio ad absurdum*. Cf. Rom. iii. 5; S. John viii. 53; Jer. xviii. 20.

Ver. 18.—*For if I build again*—if I attribute justifying faith to the law—*the things which I destroyed*—*i.e.*, the law, as justifying—*I make myself a transgressor.* Like a Proteus, I change my faith at every wind. This is a fresh argument. If I do what the Jews falsely allege against me, I shall be a hypocrite, a destroyer in

public of what I build again in private. But a hypocrite no one has charged me with being.

Ver. 19.—*For I through the law am dead to the law.* The law was the forerunner of Christ, and died when He appeared. The Ceremonial died absolutely, the Moral only so far as it was a tutor, and a judge of sin. By the law itself I died to law, because itself bade me die to it and live unto Christ. This is a second reason, following on that given in ver. 17, why we are justified by Christ and not by the law. Since the law itself sent me to Christ, why do you, O Jews, go against its own declarations, and seek to galvanise it into fresh life? It does not, however, follow from this that the binding force of the Decalogue ceased when Christ came, for the law in this respect was not Mosaic, but natural and immutable. Cf. notes on Rom. vii. 1.

Accordingly, Luther's remarks here and again on chapter iv. of this Epistle are impious. "*To die to the law*," he says, "*is nothing but to be free from obeying it, whether it be ceremonial or moral, for it is obvious that the law was given to the Jews, and not to us.*" He says the same in his treatise *de Libertate Christianâ:* "*The Christian needs neither law nor works, for by faith he is free from all law.*" Again, in the Wittenberg Edition of his works (pp. 189, 190), he says: "*The human heart must hate above all things the law of God, and so far God Himself.*" Listen to these words, all ye who have been miserably deceived by him and his colleagues, and shudder at the words not of a man but of Satan. For what more blasphemous and abominable words could Satan, the sworn foe of God and man, utter against God, or what words more dangerous to man?

The sentiments of Calvin (*Instit.* lib. 3, cap. 19, § 2, 4, 7): "*When conscience says, 'Thou hast sinned,' reply, 'Yes, I have sinned.'—'God will, therefore, condemn and punish you.'—'No, for it is the law that threatens that; but I have nothing to do with the law.'—'Why?'—'Because I am free.'*" Is this the pure Gospel? Did Paul teach this? "*Do we then make void the law through faith? God forbid. Yea, we establish the law*" (Rom. iii. 31). "*Who*," says

S. Augustine (*contra Ep. Pelag.* lib. iii. c. 4), "*is so impious as to say that he does not keep the commandments, because a Christian is not under the law but under grace?*" Who can believe that Luther and Calvin were sent by God to be reformers of the Church, when they abrogate all law, human and Divine?

Ver. 20.—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me.* By baptism I am crucified with Christ, and dead to sin and the law; I am cut off from the old tree, and graffed as a new branch into the new tree of the Cross of Christ, from which I draw a new life, so that it is not so much I that live but Christ who lives in me. It is not the law, not nature, not concupiscence, not my own will that now drives me into action; but Christ's grace is now, as it were, my soul, and the cause of all virtuous living, and the wellspring of humility, fortitude, wisdom, joy, peace, and all virtues. So Jerome, Chrysostom, Anselm. Gregory (*Hom.* 32 in *Evan.*) says: "*We leave ourselves, we deny ourselves when we change what we were in the old man, and strive for what we are called in the new. Think how Paul denied himself when he said, 'It is not I that live.' The cruel persecutor was dead, the pious preacher had begun to live; for if he were himself, he would not be pious. But if he asserts that it is not he that lives, let him tell us whence it is that he preaches holiness in his teaching of the truth. He adds: 'Yet not I, but Christ liveth in me.' It is as if he said plainly: 'As far as I am concerned, I am dead, for I do not live after the flesh; but yet I am not really dead, for I live spiritually in Christ.'*" So too Chrysostom writes: "*See and admire an exact explanation of life. Since he had given himself wholly to Christ and His Cross, and did everything at His command, he did not say, 'I live to Christ,' but, what is much more, 'Christ liveth in me.'*" So too S. Jerome: "*He who once lived as a persecutor and under the law, lives no longer. But Christ liveth in him as wisdom, fortitude, peace, joy, and all virtues. He who has not these cannot say, 'Christ liveth in me.'*"

S. Bernard (*Serm.* 7 *in Quad.*) says: *These words of Paul are as if he should say: 'To all other things I am dead; I do not feel them,*

I pay them no attention, I care not for them. Whatever, however, is Christ's finds me alive and ready. For if I can do nothing else, at all events I can feel. Whatever makes for his honour pleases me, what against it displeases. Yea, it is not I that live, it is Christ that lives in me.'"

It is Christ, then, that teaches, preaches, prays, works, suffers in me, says S. Paul, so much so that I seem to be changed into Christ and Christ into me. "*Each one*," says S. Augustine (*in Ep. Joan.* tract. 2), "*is what he loves. If thou lovest earth, thou wilt be earthly; if thou lovest God, thou wilt be God.*" Or, as S. Dionysius puts it, "Love changes the lover into what he loves." Cf. Hosea ix. 10: "Their abominations were according as they loved."

The metaphor of the old tree and the new, the old life and the new, used here by S. Paul, is paralleled by that used in Rom. vi., where he speaks of our being planted, buried, crucified, dead, and risen together with Christ. So S. Ignatius wrote to the Romans, "My love was crucified"—my love, my life, my soul, my whole being was crucified when Christ suffered.

Notice here four properties of love. (1.) According to Dionysius (*de Divin. Nomin.* c. 4), "love is a unifying force." This the Apostle touches in the words: "I am crucified with Christ;" I am united to, and am as it were one with Christ crucified. (2.) The second property of love is mutual inherence, which links God and man in the bonds of mutual love, and causes each to will what the other wills, and to say with the Bride in Cant. vi. 3: "I am my beloved's, and my beloved is mine." This too S. Paul alludes to when he says that "he is in Christ, and Christ in him." (3.) The third property is to turn the thoughts always in the same direction. For love, as a bond between minds, necessarily governs the thoughts of the mind. This S. Paul touches in the words, "I live," and "Christ liveth," *i.e.*, the same life of memory, understanding, and will. (4.) The fourth is ecstasy. "*Divine love*," says Dionysius (*ubi supra*), "*causes ecstasy; it takes lovers out of themselves, so that they are no longer their own masters, but pass under the yoke of what they love. Hence the exclamation of Paul, when on fire with love*

and dominated by it: 'I live, yet not I, but Christ liveth in me.' Like a true lover, he was beside himself. We may even venture to say that a lover passes the bounds of self, and can do everything for the greatness of his love, because it makes him reach out in every direction and lay hold of everything." Nay, ecstatic love laid hold on God Himself, and made Him communicate Himself to His creatures, and still more strongly, when it led Him to ally the Person of the Word to human nature in the Incarnation (Phil. ii. 7). It was ecstasy, therefore, which made the Word flesh, crucified It, and gave It the likeness of sin, because we were sinners and condemned to death; for it was out of His great, nay, His ecstatic love that Christ took all that we are, sin only excepted.

This ecstasy of love may almost be said to have changed the heart of Paul into the heart of Christ, just as we read about S. Catherine of Sienna, that her ardent love for Christ made her ask Him to remove her own heart and give her His; whereupon He granted her petition, and in place of her own gave her a new Christ-like heart. So too S. Chrysostom (*Hom. 23 in Ep. ad Rom.*), after quoting these words of Paul's, went on to say: "*And so the heart of Paul was the heart of Christ, the tablets of the Holy Spirit, a roll written on by charity.*" A little before he had called the heart of Paul, "*the heart of the world,*" and given this explanation of the term: "*His heart was so enlarged that in it was room for whole cities and peoples and tribes. For 'my heart,' he says, 'is enlarged.' Nevertheless, however large it was, the love which enlarged it often brought it anguish. 'Out of much tribulation and sorrow,' he says, 'have I written unto you;' and I would fain see that heart melted, burning with love of them that are perishing, bringing forth children. A heart that sees God is higher than the heavens, wider than the world, brighter than the rays of the sun, hotter than fire, harder than adamant, that sends forth streams of living water, a springing well, that waters not the face of the earth but the souls of men.*"

This ecstasy has often been experienced by saints who have been overcome by the love of Christ. S. Dominic, when elevating the Body of Christ in the Mass, was carried aloft, and his body, catching

the fire with which his soul was consumed, was kindled as it were into a flame, whilst he ascended to be united to Christ, his love. S. Francis too conceived in his mind such ardour, as S. Bonaventura says, from the seraph who appeared to him at night, that his body was wonderfully changed from that of an earthly man to a heavenly spirit, and into an image of the Crucified: bearing the five wounds of the Saviour, and the five marks burnt into him by the fire of the love of Christ, he became a marvel to the world.

Well too says S. Gregory of Nyssa (*Hom.* 15 *in Cant.*): "'*To me to live is Christ.*' *By these words the Apostle not only exclaims that in him live no human affections, such as pride, fear, lust, grief, anger, timidity, audacity, recollection of injuries, envy, desire of revenge, of money, of honour, or of glory, but that all these being killed, He only remains who is none of these, who is sanctification, purity, immortality, and light and truth, who feeds among the lilies in the glories of His saints.*"

So did Andrew the Apostle joyfully embrace the Cross. When he was condemned by Ægeas, Proconsul of Achaia, to be crucified for preaching the Cross, he exclaimed, as he approached the cross prepared for him: "*O noble cross, long desired, ardently loved, ever sought, already foreseen, gaily and gladly do I come to thee; may my Master, who hung on thee, welcome me, His disciple, that through thee I may come to Him who through thee redeemed me.*" So saluting the cross, and making his prayer, he stripped off his garments and surrendered himself to his executioners, who thereupon tied him with ropes to the cross and raised him aloft. There he hung for two days and taught the people, till, finally, after having asked the Lord that he might not be taken down from the cross, he was surrounded with a glorious light from heaven, and when the light departed he gave up the ghost. All this is related in his Acts, which are thoroughly trustworthy.

So too S. Peter, when condemned by Nero to the cross, asked and obtained that he might be crucified, not like his Master, but with his head downwards.

S. Philip the Apostle preached the faith to the Scythians at

Hierapolis, a city of Asia, during the reign of the Emperor Claudius; and having baptized many of them, he was at length crucified by the heathens and stoned, and so died a blessed martyr, as Eusebius relates, and, following him, Baronius.

When S. Bartholomew the Apostle had spread the Gospel through Lycaonia, in Greater Armenia, when Astyax was king, and had converted a temple of Ashtaroth in Lower India into a temple of the true God, and had baptized King Polemius and all his subjects, he was seized shortly afterwards, and after being beaten with sticks was crucified, and then flayed alive. On the twenty-fourth day afterwards he was beheaded, and so died.

At Rome, when Decius and Valerian were emperors, Pope Xystus was thrown into the Tullian prison and afterwards crucified. Prudentius (*Hymn. 2 de S. Laurentio*) thus alludes to this: "*When Xystus was already fastened to the cross he said prophetically to Laurence, when he saw him standing weeping at the foot of his cross: 'Cease to weep for me; I go before thee, my brother. In three days thou shalt follow me.'*"

S. Dionysius the Areopagite was scourged at Paris in the time of the Emperor Hadrian, then tortured by fire and thrown to the wild beasts, without suffering any harm. He was then raised on a cross, from which he was taken down and again scourged, after which his head was cut off, and he carried it in his own hands for two miles. Baronius (*in Martyrol. Od.* 9).

When S. Calliopus, a devout youth, was invited to a banquet spread in honour of the gods, he replied: "*I am a Christian; I worship Christ with fastings, and it is not lawful for a Christian mouth to receive what has been offered to infamous and unclean idols.*" The governor, on hearing this, ordered him to be cruelly scourged, and then bade him give up his foolish craze, obey the decrees of the emperors, sacrifice to the gods, and so save his life, otherwise he should be crucified like his Master. Calliopus replied: "*I wonder at your impudence; you have been repeatedly told that I am a Christian, and that when a Christian dies he will live with Christ, yet you impudently fight against the truth. Hasten for me the same*

death as my Master bore." When the governor saw that he was not to be shaken from his purpose, he gave sentence that he should be crucified on the Friday in Holy Week. When his mother heard of this, she bribed the soldiers to crucify her son with his head downwards, which was done. When he died a voice was heard from heaven: "*Come, thou citizen of Christ's kingdom and fellow-heir of the holy angels.*" All this is related in his Life by Surius (April 7).

Wonderful, too, was the love of the Cross shown by a mere boy, S. Wernher, and wonderful was his martyrdom by crucifixion. Having confessed and made his Communion, he was secretly taken by the Jews, and on Good Friday, in imitation of Christ, and out of hatred to Him, tied to a wooden pillar. There he was cruelly scourged, cut about with a knife in every part of his body, tortured with pincers, so that he seemed to be dead. The holy boy, however, lingered three days, hanging from the pillar, till the blood ceased to flow, when, after bearing his sufferings with the utmost patience, he gave up his spirit to Christ, crucified to the glory of God. See the account of him in Surius (April 2). For similar cruelties on the part of the Jews, see Socrates (*Hist.* lib. vii. c. 16).

Ado (*Martyrol.* May 22), and, following him, Baronius (A.D. 440), relates a similar story of a holy maiden named Julia, who was brought before Felix, and urged by every blandishment to sacrifice to idols. On her refusal she was beaten by the hands of the servants, tortured by means of her hair, scourged, and crucified. When she gave up the ghost a dove left her mouth and flew to heaven. Who shall find a brave woman? Her price is far off, yea, from the ends of the earth.

Lately in Japan six Franciscans, three of our Order, and seventeen Japanese laymen, among them a lad, Aloysius, of twelve years, and another, Antonius, of thirteen, were, by order of King Taicosama, crucified, and pierced with a sword in the right side. They thus joyfully suffered the agonies of martyrdom.

Who loved me and gave Himself for me. Note the use of the singular. It is not *us* nor *for us*, but *me* and *for me.* Paul speaks

thus: (1.) because of the greatness and the sweetness of his love; (2.) because he felt himself the first of sinners; (3.) because each one owes thanks to Christ for His death, just as though Christ had died for him only. "*Happy, thrice happy he,*" says S. Jerome, "*who can say, because Christ lives in him, in every thought and work, 'I live in the faith of the Son of God, who loved me and gave Himself for me.'*"

Ver. 21.—*I do not frustrate the grace of God.* I do not reject or spurn, or, as S. Ambrose renders it, "*I am not ungrateful to the grace of God.*" S. Augustine takes it as in the text. They frustrate the grace of God, says S. Jerome, who seek for justification through the law, and those who after baptism are polluted by sin. But this is a moral interpretation; that first given is the literal meaning.

For if righteousness come by the law, then Christ is dead in vain. Since Christ gave His life as the price of our justification, He would have given it in vain if we could gain that justification through the law. This is a third argument, *ex impossibili.* No one is so mad as to say that Christ suffered in vain; but He did suffer for our justification; therefore we are justified by Christ, not by Moses—by faith, not by the law.

CHAPTER III

1 *He asketh what moved them to leave the faith, and hang upon the law?* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

SYNOPSIS OF THE CHAPTER

S. Paul proceeds to prove by five reasons that we are justified not by the law, or the works of the law, but by Christ.

i. The first proof is drawn (ver. 2) from experience. The Galatians had received the Holy Spirit and His gifts, not in circumcision, but in baptism.

ii. The second (ver. 6) from the example of Abraham, who was justified because he believed God, *i.e.*, by faith.

iii. The third relies on the fact (ver. 10) that those under the law are under the curse threatened to all who transgress it. But Christ, being made a curse for us, has set us free from the curse of the law.

iv. The fourth is drawn (ver. 11) from Habakkuk ii. 4: "The just liveth by faith."

v. The fifth insists (ver. 16) that it was to Abraham and his seed that the blessing of righteousness was promised. Therefore, it is by the promise, apprehended by faith, that we are justified, and not by the law. For the law, as is said in ver. 24, was given only as a schoolmaster to lead us to Christ, that by Him we might be justified, that we might put on Him and become all one with Him.

Ver. 1.—*O foolish Galatians.* "*Each province*," says S. Jerome, "*has its characteristic. Epimenides notes that the Cretans are liars. The Latin historian charges the Moors with frivolity, the Dalmatians*

with ferocity. All the poets condemn the cowardice of the Phrygians. Cicero ('pro Flacco') asserts that the Greeks are frivolous by nature and empty by education. In the same way the Apostle, it seems to me, charges the Galatians with their racial defect in describing them as unteachable, stubborn, and slow to wisdom." S. Jerome again says that Hilary, an impartial witness, calls the Gauls intractable; and again he insists that the stupidity of the Galatians is evident from their inclination to all sorts of foolish heresies. "*Whoever has seen, as I have done, Ancyra, the metropolis of Galatia, will bear out my statement that it is torn with schisms. To say nothing of the Cataphrygians, the Ophites, the Borborites, and the Manichæans, whoever in the whole Roman world besides knows more than the names of the Passalorincitæ, the Ascodrobi, the Artotiritæ, and other monstrous sects? The traces of ancient folly remain to this day*" (*in Ep. Galat.*, Preface, lib. ii.).

Observe that this reproach of the Apostle's springs, not from indignation, but from charity; it is a material and not a formal rebuke. Cf. Gregory, *Past.* iii. 8.

Parents who use a thong to punish their sons may still more use their tongue, and burn out their vices by sharp words. Christ called the scribes hypocrites (S. Matt. xxii. 18), and S. Paul called Elymas a child of the devil (Acts xiii. 10). The keenness, however, of the rebuke is toned down here by the following words—"*Who hath bewitched you?*"—which attribute their folly to the influence of the Jews.

Who hath bewitched you? The Greek word here signifies (1.) to envy. "What Jew has envied you your Gospel liberty?" (Theophylact and Anselm). It denotes (2.) to fascinate, charm, bind the eyes, so as to make them to see what is not, or not to see what is. This second sense better suits the context—*before whose eyes Christ hath been evidently set forth.* It was through the fixed look of the person casting the spell that the charm was commonly made to work. Virgil refers to this in the line, "*Some eye is casting its spell on my tender lambs.*" S. Paul's question then means: "What evil eye has seduced you, O Galatians, yet young in the faith, to the delusion of

Judaism?" "*The evil eye*," says Jerome, "*is peculiarly hurtful to infants, and those of tender years, and who cannot yet run alone.*"

Evidently set forth. The Vulgate is *præscriptus*, which is rendered by Anselm, *disinherited*; by Ambrose, *spoiled*, in the sense: You have deprived Christ of His lawful inheritance, the Church.

S. Augustine, according to Erasmus, understands the word to allude to legal prescription, by which, after a certain time (three years in the case of movables, ten years in the case of immovables), possession gave a title to ownership. Christ, by the prescription of the Old Law, which for so many hundreds of years enjoyed the name of the Free Law, was shut out from His possession, the Church. But Erasmus has misread S. Augustine, as is evident from the best MSS. The latter reads *proscriptus*, and comments on it thus: "*The Jews took away His inheritance, and drove Him out*," which is an act of *proscription*, not of *prescription*.

S. Jerome interprets *præscriptus* to mean that the death of Christ was *predicted* by the prophets and in the sacraments of the Old Law.

But there is a third and better meaning. Christ was put by writing, or by a picture, before your very eyes, crucified. The Galatians had not been spectators of the actual Crucifixion, but Christ had by preaching and faith been represented to them as crucified. This interpretation makes it necessary to supply *as though* before *crucified*.

The sense, then, is: Though crucified at Jerusalem in fact, yet Christ has been represented as though crucified before you, O Galatians, by my preaching and your faith. By the eyes of faith you have seen Christ hanging on the Cross more clearly than did the Jews who stood at its foot. Who, then, has cast a spell upon those eyes which have so clearly seen Christ crucified?

It is possible, however, that the words are to be taken literally. In your own age, in the presence perhaps of some of you, and in a country not far removed, Christ was marked out by the instruments of His Passion, and depicted as your Saviour. While the colours then are so fresh on the canvas, how can you be so bewitched as to forget so great and so recent a benefit?

In this sense Christ Himself crucified is, as it were, a picture or a book in which He is described in blood-red letters. Do you wish to know who Christ is and what He is like? Open this book, look at the Cross, see the title, Jesus of Nazareth—*i.e.*, Consecrator, who has consecrated us to God—King of the Jews. You will find it written: "*Christ was made sin for us, that we might be made the righteousness of God in Him.*" He alone bore and expiated our sin, for what is sin but *Christicide* or *Deicide?* You will read too in this book, in the wounds and blood of Christ, that it was love of you which formed and coloured Him so. In His whole body you will see love written, nay, engraved. This book, in short, will show to one who reads and looks well all the wisdom of Christ, and the very depths of Christian philosophy.

Ver. 2.—*Received ye the Spirit by the works of the law, or by the hearing of faith?* The *Spirit* here is the Holy Spirit, with His visible gifts of tongues and prophecy, which He used to give in baptism, as outward tokens of the invisible graces He there infused. S. Paul asks the Galatians whether it is not clear that they received the Spirit and His gifts, not from circumcision, but in baptism.

The hearing of faith. Hearing can be taken here either actively, in reference to the preaching they heard, or passively, in reference to their hearkening to and obeying the faith preached. Cf. Isaiah liii. 1.

Ver. 3.—*Having begun in the Spirit.* With the spiritual doctrine of Christ, and the spiritual gifts received from Him, enabling you to live the spiritual life.

Are ye now made perfect by the flesh? The flesh is put for circumcision and other carnal ceremonies of the law. The interpretation which sees here a reference to the carnal lusts of the flesh is disproved by the context. *Made perfect* is in the Vulgate *consumemini.*

S. Bernard (*Serm.* 33 *in Cant.*) applies this text to those who exhaust their strength by unrestrained devotion, through excessive prayers and penances. Afterwards, he says, they become lazy, and are consumed by the flesh, while seeking for health, and so become sensual and carnal. Cf. notes to 1 Cor. iii. 2.

Theophylact observes that S. Paul uses the passive, not the active—"Are you made perfect?" not, "Do you make perfect?" *i.e.*, he hints that they were like brute beasts, in suffering themselves to be circumcised by others. He also notes that he does not say merely τελεῖσθε, but ἐπιτελεῖσθε: After being perfected in Christ, will you seek a perfection beyond in the Old Law? Do you want to add a fifth wheel to the coach?

Ver. 4.—*Have ye suffered so many things in vain?* Why should unbelievers persecute you *in vain*, *i.e.*, without cause, if you are returning to Moses?

If it be yet in vain. Which it will be, unless you return to your former mind, and stand firm in the faith of Christ.

Ver. 5.—*He therefore that ministereth. I.e.*, God or Christ, who infuses His grace, and works in you by His Divine power. Cf. 1. Cor. xii. 6.

Ver. 6.—*Even as Abraham believed God.* This introduces the *second* argument, to prove that we are justified, not by the works of the law, but by faith; not by Moses, but by Christ. Abraham received the Spirit when uncircumcised and before the law, and was justified by faith in Christ, not by the law, which at that time was not in existence. So, argues S. Paul, are you justified by faith.

And it was accounted to him for righteousness. By his faith he was justified. Cf. notes to Rom. iv. 3.

Ver. 7.—*They which are of faith.* A Græcism for they who are faithful, who imitate Abraham's faith.

The same are the children of Abraham. Not by blood, but by imitation; to them, therefore, belongs the blessing pronounced on Abraham.

Ver. 8.—*Preached before the gospel unto Abraham.* Gave him this most joyful news of the blessing to be conferred by Christ on His descendants, *i.e.*, on the faithful. In other words, the Gospel about Christ and His righteousness is not new, but is as old as the days of Abraham.

In thee shall all nations be blessed. Cajetan observes, in his notes or Genesis xii., that when God called Abraham from his home in

Chaldea, and from his kindred, to go to a land to be shown him, He promised him a sevenfold blessing. Seven is the number of completeness. (1.) He promised him that he should be the head or father of a great nation, in the words, "*I will make of thee a great nation;*" (2.) abundant riches, in the words, "*I will bless thee;*" (3.) fame and wide renown, in the words, "*And make thy name great;*" (4.) the sum of all blessings and honours, in the words, "*Thou shalt be a blessing.*" The exact force of the Hebrew here is that thou shalt be so filled with blessings as to seem to be a blessing itself, so that when men may wish to bless any one, they shall put you forward as an example, saying, "May God bless thee as He blessed Abraham." In a similar way the Romans saluted their Cæsar: "May you be more fortunate than Augustus, more virtuous than Trajan." (5.) "The Lord promised His blessing, not to Abraham only, but to his friends, in the words, "*I will bless them that bless thee.*" (6.) He promised that He would avenge him on his adversaries, in the words, "*I will curse him that curseth thee.*" (7.) The preceding six are temporal only, but the seventh and the chief is spiritual and eternal, "*In thee shall all families of the earth be blessed.*"

1. Observe that *in thee, i.e.*, in thy seed, as is explained in Gen. xxii. 17, is to be understood as *in Christ*, who was born of Abraham, according to the Apostle's interpretation in Gal. iii. 16. Through thy seed, Christ, and through faith in Him, all nations shall be blessed, *i.e.*, be justified and made sons and friends of God, and consequently heirs of God's kingdom, and entitled to hear the blissful words, "*Come, ye blessed of My Father, receive the kingdom prepared for you from the foundation of the world.*" Abraham's blessing, therefore, was that he should be the father of the justified.

2. But *in thee* can be also rendered *like thee*. As thou art justified by faith, so by faith shall all nations be justified, and not by the works of the law. So say Chrysostom, Augustine, Theophylact, Œcumenius, and S. Thomas.

Notice, too, that with God to speak is as efficacious as to do, for, "*He spake the word and they were made.*"

Similarly, to pronounce a blessing with Him is the same as to

confer a blessing (*benedicere = benefacere*). The greater the blessing promised, the greater the blessing given. But the greatest good we can receive is that grace by which we become sharers of the Divine nature, and the word *blessing*, therefore, denotes this great gift.

Hence the Fathers rightly interpret, *they shall be blessed*, as *they shall be justified:* they shall receive the blessing of justification, than which no greater gift can be given to man by God.

From this is evident the error of Paginus, in rendering the phrase before us, *In thee shall all nations bless themselves.* The Hebrew voice of the verb is the Niphal, which is purely passive, not reflexive; moreover, S. Paul's use of the passage is against him.

Ver. 9.—*So then they which be of faith are blessed with faithful Abraham.* This is the conclusion from the premisses of the three preceding verses. God promised to Abraham that in him, *i.e.*, in his seed, *i.e.*, in Christ, all nations should be blessed, *i.e.*, justified. But the promise of God cannot fail; therefore the consequence contained in this verse follows.

If the second sense of *in thee*, given above, is preferred, the argument is the same. *In thee, i.e., like thee*, all nations shall be blessed. But thou, O Abraham, wast justified by faith; therefore, the Gentiles too shall be justified in the same way. And from this it follows that they who are of faith shall be blessed, *i.e.*, justified with faithful Abraham. This last phrase rather favours the second rendering of *in thee*, and hints that the Gentiles shall be justified by faith *like* faithful Abraham.

Observe again the Græcism, *they who are of faith, i.e.*, who are faithful. Similarly, he speaks of *those who are of the circumcision, i.e.*, the Jews, followers of the law. Elsewhere he calls them *those who are of the works of the law, i.e.*, those who rely on it and hope for justification from it.

Ver. 10.—*For as many as are of the works of the law are under a curse.* He inquired in verse 5 whether righteousness comes from the law or from faith. He replied, "From faith," and then proved his answer by the example of Abraham. He now proceeds to a *third*

proof, by destroying the alternative, viz., that it is not of the law. So far from the law bestowing a blessing, those who are under it are under a curse—exposed to eternal damnation. This he argues thus: Whoever does not keep the whole law is cursed by the law. But no one keeps the whole law without the grace of Christ, as I suppose you know from your own experience; for you know that the law teaches, threatens, and punishes only, but does not confer grace; therefore, without faith no one is free from the curse of the law pronounced by it against those who transgress it. The law curses, faith alone blesses.

If any one wishes the argument put more in syllogistic form, it may be thrown into the mood *barbara* thus: Whoever breaks any law is cursed by it. But all who are under the law, and are shut off from the grace of Christ, break the law; therefore, all who are under the law are cursed by it. The major is proved by Deut. xxvii. 26; the minor is supposed to be known by experience, and hence the conclusion follows. Of course the minor must be granted, else the Judaisers might say to the Galatians: We are as much under a blessing as a curse, for if the law curses those who break it, it also blesses those who keep it, as is said in Deut. xxviii. 2.

For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Though Aquila, Symmachus, Theodotion, the LXX., render the word we translate *continueth* somewhat differently, yet the sense is the same throughout. Whoever does not by his deeds establish, strengthen, settle the law, is accursed by it. This is the major of the syllogism just stated.

1. Observe that he passes over the minor, because it was admitted. Calvin, however, makes it to be this: But no one can fulfil the law; therefore, the law imposes what is impossible, and consequently all are under its curse. But this is an impious proposition. If modified thus: No one keeps the law without the faith of Christ, therefore all without that faith are under the curse of the law, then it becomes orthodox. God does not command impossibilities.

Although by natural strength a man cannot keep the whole law, yet he can by supernatural, and this latter God gives to all that ask Him, whether Jews or Gentiles.

2. Observe, in the second place, that not all were accursed who broke any law. For some laws, though of Divine origin, obliged under venial sin only, because of the nature of their subject-matter, as, *e.g.*, the law forbidding the mother to be taken in the nest with her young (Deut. xxii. 6.), and the law forbidding a vineyard to be sown with divers seeds (ver. 9), and the law forbidding a garment to be woven of flax and wool (ver. 11). It is evident, therefore, that Deut. xxvii., quoted by S. Paul, refers to the Decalogue, which contains commandments of great importance. It is because they oblige under mortal sin that he is cursed who breaks one of them. A reference to Deut. xxvii. will show this to be the case. The Apostle assumes that no one can keep the whole Decalogue without the grace of Christ, and he thence concludes that all who are under the law are cursed by it.

Ver. 11.—*But that no man is justified.* This is a *fourth* proof. S. Paul would fain convince the Galatians by an accumulation of proofs. After that based on the example of Abraham, and that on the condition of those under the law, he proceeds to another drawn from Habukkuk ii. 4, a text already explained in the notes on Rom. i. 17.

Ver. 12.—*And the law is not of faith.* The law neither teaches nor gives the grace by which we fulfil the law and live righteously. *But*, as is said in Ezek. xx. 11, *the man that doeth* what the law commands *shall live*, *i.e.*, shall not be punished with the death threatened by the law for transgressors, but he shall enjoy life and an abundance of temporal goods, as the law promises to those who keep it. The same was said in Rom. x. 5, which reminds us of the close relationship between that Epistle and this, the latter being a compendium of the former.

Observe the antithesis between "faith" and "law." Of the former, it is said that the just, because he is just, shall live by it, *i.e.*, shall enjoy a life of grace and glory, which is the perfect and blissful

life. But as to the latter, it is not said absolutely that he who keeps the law shall live *by it*, but only *in it*, *i.e.*, he shall live the life, and enjoy the goods promised by the law, viz., abundance of corn, wine, and oil.

Ver. 13.—*Christ was made a curse for us.* Christ, though blessed in Himself, was made a curse, so far as He took on Him the person of sinners, to expiate the curse due because of their sins. Just as if a man make himself responsible for another's debt, he becomes and is called a debtor, so Christ was made a curse for us. The term, however, cannot be *properly* applied to Him, for though a debt may be transferred, sin cannot. It is only applied to Him *improperly*, in the sense that He took upon Him the punishment of sin. In 2 Cor. v. 21, Christ is said to have been made *sin* for us, *i.e.*, a victim for sin, according to the Jewish rite by which, through the imposition of hands, the whole body of sin was transferred to the victim. So here He is called a curse, because God transferred to Him the curses due to the whole human race, so that He bore for us the shameful Cross, to show the hideousness of sin as well as to give an example of every virtue. He hung on the Cross, says S. Augustine, "*in order that Christian freedom, unlike Jewish slavery, might fear not only no death, but no kind of death*" (*contra Adimant.* c. 21). So too Tertullian: "*The Lord Himself was cursed in the law, and yet He alone was blessed. Therefore let us, His servants, follow our Lord, and patiently endure cursing, that we may be blessed*" (*de Patientiâ*, c. 8).

For it is written, Cursed is every one that hangeth on a tree. This is from Deut. xxi. 23. Aquila and Theodotion render the clause, *The curse of God is hanged;* Symmachus, *He was hanged for blasphemy against God;* Ebion, the half-Jewish, half-Christian heresiarch, as Jerome calls him, rendered it, *He who hangs is an outrage on God;* another, *The insult against God is hanged.* Jerome adds that his Hebrew teacher (Barhanina) told him that the Hebrew might be translated, *God was ignominiously hanged.* Hence S. Jerome infers, that as S. Paul does not mention the name of God, that name was not in the original, but afterwards inserted by some Jew, in deri-

sion of the Christians. But this is improbable, for all the Hebrew, Latin, and Greek texts, as well as the LXX. version, have the name of God in this text of Deuteronomy. It was, therefore, out of zeal for God that Paul omitted His name, and because of the Jews and the Galatians, already half-disposed to forsake Christ. He feared lest he might alienate them still further if he said that Christ had been cursed by God.

1. From this and other passages, such as Num. xxv. 24, Josh. viii. 29, 2 Sam. xxi. 9, it appears that the Jews, contrary to the opinion expressed by some, punished criminals with crucifixion, as well as stoning or burning.

2. They adopted crucifixion for the most heinous crimes, such as blasphemy, idolatry, oppression, and accordingly they crucified Christ for aiming at a kingship over Judæa. Hence criminals so punished were held in greater execration than others, accursed by God and man. It was not among the Romans alone that the punishment of crucifixion was regarded as infamous above all others.

3. Although Tostatus extends by analogy the provisions of Deut. xxi. 23 to other modes of punishment besides crucifixion, yet there is little warrant for doing so. The law imposes this penalty precisely on hanged criminials alone, on the ground that they were specially execrable.

It may be asked why God commanded the bodies of such criminals to be buried before the evening. The answer is to be found in Josh. viii. 28, and the comments of Andreas Masius on it. "*It is*," he says, "*because such a corpse is regarded as contaminating the earth; for as long as human bodies are left neglected and unburied, like the bodies of brute beasts, men who dwell on the earth are apt to conceive an impious and pernicious opinion of the soul's mortality.*" This explanation is more ingenious than true. It proves too much, and applies to all criminals, however killed; but the law regards those only who were hanged on a tree. The opinion, therefore, of Cajetan and others is preferable, viz., that God wishes to blot out the remembrance of such men entirely from the earth, as a deterrent

to others. So too poisoning, arson, fraud, and sodomy were punished with death by fire, the fire annihilating the bodies of those guilty of such atrocities.

We should note the Scripture phraseology here. The earth is said to be polluted by crimes, to groan, to cry aloud, to be angry, to call for vengeance, nay, to cast out its inhabiters, as, *e.g.*, in Lev. xviii. 28. The figure is a prosopopœia, by which life and feeling are attributed to inanimate things, so that the earth and the elements, as irrational creatures serving their Creator and jealous for His honour, detest what He detests. They do this by a sort of natural instinct, which keeps them true to their place and the universal good, and eager to fulfil the will of God. This natural instinct makes them do what they would do in obedience to reason if they were rational creatures.

It was in accordance with this law of Deuteronomy that Christ, as a suspended malefactor, was taken from the Cross and buried, before the evening of the day on which He suffered, the next day being a Sabbath, although strictly speaking He was exempted from this law by His innocence. Hence the Hebrew of S. Jerome, before quoted, held that the law could be prophetically rendered: "*His body*," *i.e.*, Christ's, "*shall not remain on the tree because God was ignominiously hanged.*" The Jews, however, did not rely on this law for their action in taking him down from the Cross, but on the dishonour that would otherwise be done to the great Sabbath that was close at hand, as is clear from S. John xix. 31.

This law of Deuteronomy was a judicial law, and, therefore, abrogated with the whole judicial and ceremonial law, by the death of Christ. Consequently crucified criminals are not now reckoned as cursed above others, nor are they buried on the same day, but are sometimes allowed to hang for days and weeks for a terror to other evil-doers.

S. Jerome remarks on this passage: "*The Lord's shame is our glory. He died that we might live. He descended into hell that we might ascend to heaven. He was made foolishness that we might become wise. He emptied Himself of His fulness, and put off the form*

of God, and put on the form of a servant, that the fulness of the Godhead might dwell in us, and that we might be changed from slaves into masters. He hung on the Cross, that the tree of shame might destroy the sin which we had committed through the tree of knowledge. His Cross made the bitter waters sweet, and made the lost axe swim in Jordan. Finally, He was made a curse—made, not born—that the blessings which had been promised to Abraham, with Him as author and herald, might be transferred to the Gentiles, and the promise of His spirit might by faith be fulfilled in us." See too the notes of Chrysostom and Anselm.

Ver. 14. — *That the blessing of Abraham might come on the Gentiles.* This evidently is a corollary from the preceding verse. Christ redeemed us from the curse of the law, *being made a curse for us*, in order that the blessing of Abraham might be ours in place of the curse.

The promise of the Spirit. To the children of Abraham, *i.e.*, to those who believe on Christ, the descendant of Abraham, was promised the Holy Spirit to justify and sanctify us. For when God said to Abraham, "*In thee*," it was *to his seed*, which is Christ, that the blessing was appointed. Cf. notes to verse 8 above.

Ver. 15.—*I speak after the manner of men.* Cf. Job xxxi. 33, and Hos. vi. 7. S. Paul's meaning is that in dealing with spiritual things he uses material illustrations, as, *e.g.*, that of a testator and his testament, to prove that we inherit Abraham's blessing, not through the law, but through faith in Christ, according to the covenant made with Abraham, and that, therefore, the Galatians should feel shame for attributing less to God than to the testaments and covenants of men. This is his *fifth* proof, that we are justified by faith and not by the law.

Though it be but a man's covenant. No one adds to or subtracts from a man's testament when once it is duly drawn up.

Ver. 16.—*To Abraham and his seed were the promises made.* This refers to Gen. xxii. 16. From this we conclude that by his readiness to obey God in sacrificing his son he merited that from his own seed should Christ be born as a blessing to the Gentiles, and to fulfil the

promises. The Apostle, therefore, rightly lays it down that these promises were made to Abraham and his seed, *i.e.*, to Christ, who should spring from his loins; although the word of Genesis speaks of these promises being made to Abraham *in* his seed only, and not *to* his seed. Yet the very fact that they were to be fulfilled *in* his seed shows that they were made rather *to* his seed than to Abraham. Just as if a king should promise one of his nobles to exalt his family in his son, by making him a duke or a prince, and thereby makes a promise to the son rather than to the father, so did God to Abraham. It was in Christ, as the seed of Abraham, that the promise, "*In thy seed shall all the nations of the earth be blessed*," has been fulfilled, and justification assured to all who believe in Christ.

To thy seed which is Christ. This may be said to meet a possible objection that *seed* is equivalent to *posterity* or *descendants*, and is therefore a noun of multitude, and that S. Paul here denies this interpretation. But *seed* is sometimes used as a collective term, as for example, in the promise, "*Thy seed shall be as the stars of heaven*," and sometimes as a particular term; *e.g.*, in Gen. xxi. 13: "*Of the son of the bondwoman will I make a nation, because he is thy seed.*" S. Paul, in interpreting the word here in the latter sense, might have appealed to the practice of the Rabbinical expositors, who all understood it of Christ. Moreover, if it were to be taken in the former sense, the prophecy would have failed of fulfilment, for all the nations of the earth have not been blessed in Abraham's posterity, if by them we are to understand the Jewish people; on the contrary, the Jews are for a reproach, and a curse among the Gentiles.

Ver. 17.—*The covenant that was before of God in Christ.* If, as was said in verse 15, no one annuls the testament of a man, still less can the law, which came 430 years afterwards, annul the promise of God confirmed to Abraham in Christ.

Note that the Hebrew *berith*, the Greek *diathēkē*, and the Latin *testamentum*, have all the same meaning of covenant, and that the *diathēkē*, of the LXX. is identical with *sunthēkē*, according to Jerome, Chrysostom, Theophylact, and Œcumenius. Budæus proves the same from Demosthenes and Aristophanes. Cf. notes to 1 Cor. xi. 25.

But S. Augustine understands the term of a will. "*Because,*" he says, "*the death of the testator has the effect of confirming his will, so the unchangeableness of God has the effect of confirming His promise.*"

An important question is here raised as to the date from which these 430 years should be reckoned, for the *terminus ad quem* alone is clearly defined in this passage, viz., the year when the law was given on Mount Sinai. S. Paul's computation seems in conflict with Exod. xii. 40, which speaks of the sojourning of the children of Israel in Egypt as lasting 430 years, or, in other words, which represents the time between the going down of Jacob into Egypt and the Exodus as 430 years; but the Apostle seems to count the interval between Abraham and the Exodus as 430 years. But from Abraham to Jacob's descent was 200 years, and therefore if Exod. xii. 40 is to be followed, the Apostle should have said 630 years.

I reply briefly with S. Augustine (qu. 47 *in Exod.*); with Athanasius, or rather Anastasius, in his "Synopsis of Holy Scripture" (*in loco*); with Eusebius, in his Chronicon; with Rupert, Tostatus, Cajetan (*in Exod.*), that the computation of S. Paul is identical with that of Moses in Exod. xii. 40, and that both begin to reckon, not from the descent of Jacob into Egypt, but from the seventy-fifth year of Abraham's life, when he was called from his country to go into Canaan. It was in that year that he received the blessings S. Paul is referring to, as is evident from the beginning of Gen. xii.

1. This appears from the obvious fact that the Hebrews did not dwell in Egypt 430 years; for Kohath went down with his grandfather, Jacob (Exod. vi. 18). But Kohath lived 133 years, and his son Amram 137 years. When Moses, Amram's son, went out of Egypt with the Hebrews, he was in his eighty-first year; and if all these three are added together, we get 351 only. But we must deduct from this total the years that Kohath lived after begetting Amram, and that Amram lived after begetting Moses. From this it follows that the number of 430 must be reckoned from a date long anterior to the descent into Egypt, viz., from the migration of Abraham from Haran, and this the LXX. expressly say in their rendering of Exod. xii. 40: "*But the sojourning of the children of*

Israel, which they and their fathers made in the land of Egypt and Canaan, was 430 *years.*"

2. Moreover, the Apostle says here that the law was given 430 years after, not the descent of Jacob, but the promise to Abraham; but the law was given in the same year that the Hebrews left Egypt, in the third month after their departure. Cf. Exod. xix. 1, and the notes to Exod. xii. 40.

Ver. 18.—*If the inheritance be of the law.* If our heritage of righteousness be of the law of Moses, then it is not of the promise. But this is false, for God promised this righteousness to Abraham and to his seed, which is Christ. If it is of the promise of Christ, then it is through faith in Christ, and not through the law of Moses, that all nations are to be blessed.

Ver. 19.—*Wherefore then serveth the law?* Why was the law introduced after the promise? Is it that God does not fulfil His promise? The answer is that the law was given by God to restrain and punish transgressions. This was its direct purpose, but indirectly it served as a means whereby transgressions might be made manifest. A self-willed people would, on hearing the law, recognise their sins as such, and feel the need of Christ's grace if they were to keep it. In this way the law sent men to Christ.

Till the seed should come. Till the birth of Christ, to whom God had promised that by Him all nations should be blessed, *i.e.*, justified, and so be able to live uprightly and to keep the law. The law was given as a pædagogue till Christ should come; therefore when Christ has come it has done its work, and the Jews are foolish in wishing to prolong its power.

Because of transgressions. The Greek word rendered *added* denotes put in its place, as a soldier is assigned his post by his general. So the law was assigned its rank, place, time, and method of promulgation.

1. It was given its rank between the law of nature and the Gospel, being more perfect than the one but inferior to the other. It was a road from one to the other.

2. It was given its fitting time, in being promulgated to a people

still uncouth, when it was about to form itself into a nation and a Church, to prevent it from falling into idolatry and heathen license.

3. It had its due place, for being given at Sinai before the entrance into Canaan, it formed a sort of condition to the covenant. God promised that He would lead the Hebrews into Canaan, and put them in possession of it, if they would follow the law as their guide, and observe it as a condition attached to His promise.

4. It had its proper mode of promulgation, for it came from an angel on Mount Sinai, with the sound of a trumpet, with a terrible earthquake, with thunder and lightning, as a law of fear to restrain the rebellious Jews, like slaves, by fear of punishment. In these four ways the law was externally ordered.

5. But it was also internally disposed in due order. Its precepts bade the Hebrews (*a*) worship God by appointed ceremonies and sacrifices; (*b*) refrain from injury to their neighbour, or if injury had been inflicted, it bade them offer fitting satisfaction; (*c*) it regulated the inner man by the moral precepts of the Decalogue.

Similarly, but much more perfectly, has the New Law, the law of Christ, been ordered. (1.) It was assigned its proper rank, as being the crown and perfection of all laws. (2.) It came in its proper time, viz., in the last age of the world, when Christ, the great Legislator, came. It was promulgated at Pentecost, on the fiftieth day after the Passover, which was a feast symbolical of pardon, freedom, bliss, and the eternal jubilee. (3.) Its place was befitting its dignity. Not on Sinai was it given but on Sion, the type and mirror of celestial glory, to which this law leads us. (4.) As to the mode of promulgation, notice that it was given with a mighty wind and fiery tongues, with the power and might of the Holy Spirit, to preach the Gospel and convert all nations, because it was a law of burning love and enkindled charity. (5.) Its contents were duly related to one another, through its precepts of faith, hope, charity, and those relating to justification and the Sacraments.

It was ordained by angels. From this it appears that it was not God who in person spoke to Moses, but an angel representing Him, and speaking in His Name; as when he said, "I am the Lord thy

God." Even so an ambassador speaks in the name of his sovereign, and acts by his authority. It was then an Angel who, in the place of God, was the immediate giver of the Decalogue to the people on Mount Sinai. It was an Angel also who spoke with Moses on Mount Sinai, and gave him for promulgation to the people the ceremonial laws, with directions for the making of the Tabernacle, for the ark, the cherubim, the sacrifices, and expiatory rites, which are found scattered throughout the Pentateuch.

In the hand of a mediator. Hand is here used to denote instrumentality. By a similar usage the word of the Lord is said to have come to pass in the hand of Elijah, Isaiah, and other prophets, acting as the instruments of God. Vatablus has for mediator *intercessor*, and Erasmus *conciliator*. But mediator, as the more intensive term, is preferable. Whoever mediates between two may be either a messenger, or an interpreter, or a peacemaker, and in each sense he is a mediator.

What mediator is referred to here? 1. Jerome, Augustine, Chysostom, and Ambrose reply, Christ the Lord. Although Christ was not then actually our mediator, yet He was by the decree and in the purpose of God. The Old Law, in this sense, was given by the power and authority of Christ, who was the predestined Mediator; and since, therefore, the law was given by His authority, so when He was born into the world it was in His power to abrogate it.

2. The answer of Cyril (*Thesauri*, xii. 10), Gregory Nazianzen (*Orat. 6 before Greg. Nyss.*), Catharinus, Adam, and others, including even Beza, is better, viz., that the mediator was Moses, who himself says, in Deuteronomy v. 5, that he stood between the Lord and the people at that time. This opinion is supported by the consideration (*a*) that Christ cannot be said to be a mediator as God, but only as God-made-man. But at the time of Moses He was not yet made man, and therefore could not then be called a mediator. The major of this syllogism is proved thus: Christ as God only, just as Christ as man only, is but one of two extremes; therefore as such He cannot be a mediator, but only as God-man.

As the God-man He unites in His person the two extremes of God and man. As God He had the authority and dignity belonging to a mediator; as man He did the work of a mediator. It may be objected to this, no doubt, that though Christ was not then actually a mediator, yet He was by predestination. But this objection loses sight of the fact that the Apostle is not speaking of a mediator by predestination, but of an acting mediator; for he says that the Old Law was ordained by this mediator, *i.e.*, in very deed, when it was given to the Hebrews. But Christ, not yet existing as mediator, could not have ordained the law at that time; therefore He was not its mediator, for what has no existence can neither work nor ordain anything.

(*b*) The phrase of S. Paul means that angels gave the law by the instrumentality of a mediator. But Christ cannot be said to be the minister of angels but their Prince (cf. Heb. i.); therefore, the mediator here is not Christ. (*c*) Again, the Old Law was given by Moses, as the New Law by Christ. As, then, Christ is the mediator of the New Law and the New Covenant, so was Moses of the old. (*d*) Lastly, that Moses was the mediator is clear from Heb. viii. 5, 6, and ix. 15, 19, 20.

Observe, in opposition to the Protestants, that if Moses could be called a mediator without any derogation from the mediatorial office of Christ, as even Beza admits, in the sense, not of a redeemer or reconciliator, but as a messenger from one to the other, why may not the Saints with even better title be called mediators without offence to Christ, seeing that by their merits and prayers they gain for us the grace of God? It is astonishing that Protestants should make so much fuss about this word, and strive to throw so much dust in people's eyes, when, as is evident, there is no difference between us, either about the name or the thing.

The meaning of the Apostle, then, is this: The Old Law was given by angels and promulgated by Moses, the New by Christ Himself. He who as God used the instrumentality of Moses in proclaiming the Old Law, could, when made man, abrogate it in His own person, in order that the promise made to Abraham, that all nations

should be justified, might be fulfilled in Himself, the seed of Abraham.

Ver. 20.—*Now a mediator is not a mediator of one*, but of two, in this case of two peoples, Jews and Gentiles, to whom Christ acts as mediator, says Ambrose. (2.) Or, Christ is not a mediator of one nature, but of two, the Divine and the human. (3.) Or, Moses is not a mediator of one will and purpose, because as a man he was subject to change. God on the contrary is unchangeable in His will and promise. Adam leans to this explanation. But all these are beside the phraseology of Scripture and the drift of the Apostle.

(4.) A better interpretation is that Christ is a mediator not of one but of two—not of two Gods, as though Father and Son make two, according to the heresy of Arius and Nestorius—not between God and angels, for the good angels need no mediator, and the evil angels cannot derive any benefit from one—but He is a mediator between the two parties, God on one side and man on the other. And the inference drawn is that it is not the law, but Christ, that redeems us and reconciles us to God. This explantion is supported by Augustine, Theophylact, Anselm.

(5.) The best interpretation of the clause is that the Apostle is explaining the character of a mediator. The mediator Moses, he seems to say, is not of one but of two determinate parties, viz., God and the Hebrews, but not of God and Christians. On the other hand, God is One, not two. The Apostle is not building his argument on these words, except indirectly, but is merely contrasting the dual character of a mediator with the unity of God. It is on this latter fact that he relies to prove his case.

But God is one. There are not two Gods, one of whom is the God of the law and of the Jews, the other of Abraham and of Christians, as the Manichæans have thought, but the God of Jews and of Christians is one and the same—the law and the Gospel proceed from the same Author. Accordingly, it being the same God, He could not intend that the law should annul His promise to Abraham of giving His righteousness to all nations in Abraham's seed, *i.e*, in Christ, or, in other words, through faith in Him; else

would He be inconstant, the very thought of which is impious. Rather He gave the law to be our pædagogue to Christ. It is, therefore one and the same God who made Moses the mediator between Himself and the Hebrews; and, when he was superseded, between Himself and Christians of all nations, and so fulfilled His promise to Abraham, that He would give through Christ the blessing of justification to all nations.

This interpretation is confirmed by the parallel passage in 1 Tim. ii. 5, where, from the fact that the same God is God of all nations, the Apostle proves that He wishes all men to be saved, and from the same principle he infers that there is one mediator between God and men, the man Christ Jesus. God, he argues, does not wish for the salvation of the Jews only, but of all nations. Again, not only the Jews, but all nations have fallen into sin, and stand in need of a redeemer. This cannot be Moses, for he was mediator to the Jews only; therefore it must be Christ. Moses, therefore, must give way to Him, as the seed promised to Abraham, in whom all nations should be blessed. So Gennadius in Œcumenius, and, following him, Salmeron.

Ver. 21.—*Is the law then against the promises of God?* Jerome correctly points out that this is an answer by anticipation to the objection to which S. Paul had exposed himself in verse 19, when he said, "The law was added because of transgressions till the seed should come." For any one might say: If the law was added to the promise, and, as it were, removed it, it seems to have taken to itself the office of quickening and justifying men, so that it may be regarded as doing the work of the promise till Christ should come; for if not, why was it added, unless it were, as you say yourself, *because of transgressions,* to destroy them by the living and virtuous actions prescribed by the law for justification? If this be so, then the law is against the promises of God, for God promised this justification to faith in Christ, not to the law, nay, He thereby excluded it from the law.

That S. Paul is meeting an objection of this sort is obvious from what follows. The law, he exclaims, cannot give life; therefore, it

is not against the promises of God which offer that spiritual life in Christ. The antecedent is proved thus: If the law could give life it could also justify; but this it cannot do (ver. 22). Hence the law was only given to be our pædagogue to Christ, to lead us to justification by faith. Or it may be put thus: When I said that the law was given because of transgressions, I meant that its function was to prevent them by fear of punishment, that passion might not issue in action; I did not mean that the law alone could calm the violence of passion within, or give that grace by which we fulfil the law.

God forbid. It is impossible that God should give a law contradictory to His promises, for this would be for God to contradict Himself. The law which came after was not opposed to the preceding promises, but its office was to admonish men to prepare themselves worthily for Christ and His Gospel. Therefore the law is not contrary to the promise, but establishes it.

For if there had been a law given which could have given life. To give *life* is to impart *righteousness* to the soul. But, as S. Paul appears to distinguish between life and *righteousness*, it is better to say that *to give life* stands for *to quicken man's works.* This is done when a man does virtuous actions out of the spirit of charity. The argument is from the effect to the cause, from a living work to life; as we say: This man eats, talks, moves, therefore he is alive. In the same way, if the law could produce in us living works, it could also give us the spirit of charity from which they spring, for the works of the Spirit presuppose the Spirit, just as motion does life.

Ver. 22.—*But the scripture hath concluded all under sin.* This Scripture is cited in Rom. iii. 9.

Ver. 23.—*Before faith came.* Like slaves under the stern discipline of the law, we were kept as though by walls and hedges from sin, and were held, and kept in, that we might be thereby prepared, and might learn to long for the righteousness which Christ should give.

Ver. 24.—*The law was our schoolmaster.* A pædagogue, says S. Jerome, is one who looks after a boy. Among the Greeks he was a slave, whose duty it was to accompany his ward wherever he went,

to keep him from loose conduct, to chastise him if need were, and in every way to form his character for good. Such was the office of the law with regard to the Hebrews.

Unto Christ. By a happy figure of speech, S. Paul compares the law to a pædagogue, and faith in Christ to a father. For we are born again by faith in Christ, and become sons of God, thereby passing from the state of pupilage under the law to that of men under Christ.

Ver. 26.—*For ye are all the children of God.* Both Jews, who were under the law, and Gentiles, who were not, are become, by faith in Christ, children of God. The conjunction *for* is causal, and indicates the reason why we are not under the law as a pædagogue, viz., because we are the sons of God. Children are like slaves, S. Paul says, in chap. iv. 1, nay, like the lower animals, in needing a pædagogue to enable them to resist the motions of sense. But those who by faith in Christ have left this state of childhood, and are become sons of God, have grown to man's estate. It would be, therefore, absurd for them to be made subject to the law as their pædagogue, as though they were still children. This would be as absurd, says Theophylact, as for a man, when the day had dawned, to prefer a lamp to the sun. This is a rebuke to the Jadaisers, which may be summarised thus: Christ is to us as a father to his grown-up sons. Why do you then go back to the pædagogy of the law? Why hold out your hand again like boys to the ferule?

By faith. Not faith *alone*, but by faith manifested in baptism and other acts.

Ver. 27.—*As many of you as have been baptized into Christ.* To be baptized into Christ is to receive His baptism as distinct from that of Moses or John Baptist. The change from the first person (*we*) of verse 25 to the second person (*you*) here denotes the change of subject from Jews to Gentiles.

Have put on Christ. You have received plenteously in your baptism the grace and gifts of Christ; you have put them round you like a garment (cf. Ps. cix. 18), so that you are made partakers of the Divine nature, and therefore of the workings of God's power,

by which Christ shines in your lives. "*Your daily conversation,*" says Anselm, "*like a splendid robe, is Christ's holiness and Christ's religion.*"

These words may be explained in a better way, thus: As matter takes its form, the body its soul as a substantial robe to hide its nakedness and ugliness; so you in baptism have put on Christ by grace, so that the Spirit of Christ is, as it were, your form and soul; consequently you have been brought into such close union with Christ that, as He is the Son of God by nature, so are you by adoption and grace. This is the explanation of Chrysostom and Theophylact. The conjunction *for* shows that Paul wishes to prove that we are the sons of God by the fact that we have put on Christ, who is the Son of God by nature, and hence are one with Him, and, as it were, are Christ Himself. Cf. notes to 1 Cor. xii. 12.

We should note from this the efficacy of baptism, which not only adorns us with graces and gifts, but with Christ Himself. What have the Protestants to say to this who make baptism to be a bare sign of righteousness already received by faith?

S. Ambrose (*Serm.* 90) gives some beautiful words of S. Agnes about the baptismal robe of Christ, both that which is within, and that material robe which formerly was given to adults at their baptism as a symbol of the first. "*He adorned me,*" she said, "*with a glorious bracelet. He covered my hand and neck with precious stones. He put pearls in my ears, and loaded me with glistening gems. On my face He put his seal, that I might admit no lover save Him alone. He clad me in a robe of cloth of gold, and with glorious jewels did He beautify me.*" And a little farther she continued: "*Now have I drunken milk and honey from His mouth. Now have I been clasped in His most chaste embraces. Now has His body been united to mine, and His blood has bedewed my cheeks.*" This last of course refers to the Eucharist, which used to be given to those newly baptized, that they might be wholly united to Christ. To them too used to be given milk and honey, as symbols of the sweetness of Christ, and of the law of Christ, of which they then become partakers.

Ver. 28.—*There is neither Jew nor Greek.—i.e*, in Christ. In the Church of Christ there is no distinction before God of birth, position, or sex. All, whether Jews or Greeks (= Gentiles), whether slaves or freemen, whether males or females, make one mystical body, the Church, of which the Head is Christ.

Or we may take it, and better, with S. Chrysostom, to mean that ye are one in the sense that ye have put on one form, or one soul, like the garment described above, and this not of any angel, but of Christ. This garment is the faith, charity, and holiness of Christ, and it makes you to seem like one man, to be one Christ. The Jews, therefore, have nothing of their Judaism to pride themselves on when they pass into Christ; therefore they have nothing of their own to invite you to, O Galatians, for you are equal sharers in Christ with them.

Ver. 29.—*If ye be Christ's.* If you are members of the Head, and are the mystical body of its Spirit, then, as Christ is, so are ye Abraham's seed, and hence inheritors of the righteousness promised to Abraham. Accordingly, Ambrose reads here: "*If ye are one in Christ, then are ye Abraham's seed*," which gives the meaning very clearly.

CHAPTER IV

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law; 7 therefore we are servants no longer to it. 14 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the freewoman.

NOW I say, *That* the heir as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the Scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

SYNOPSIS OF THE CHAPTER

i. He continues the argument of the preceding chapter that the Jews, like children and slaves, were under the Jewish law as a pædagogue, while Christians, as sons of full age, were led, not by the law, but by the Spirit of adoption, whereby they cry, "Abba, Father," and that it is, therefore, unworthy of them to return to the weak and beggarly elements of the law.

ii. He observes (ver. 13) on the eagerness with which the Galatians had formerly embraced his preaching, that he may shame them for so lightly departing from it.

iii. He introduces (ver. 21) a new argument from an allegory drawn from Abraham's history. His wife Sarah, a "free woman," bore him Isaac as his son and heir, by whom were represented Christians, the free-born sons of God, free from the bondage of the law, and in due time heirs of Abraham's blessing. His bondwoman Hagar bore him Ishmael, who was cast out, and who represented the Judaisers, to be shut out from the blessing promised by God to Abraham.

Ver. 1.—*Now I say.* This is closely connected with vers. 24 and 25 of the preceding chapter, where it was said that "the law was our schoolmaster to bring us unto Christ, but after that faith is come we are no longer under a schoolmaster." He proceeds to prove

this at greater length, and begins with the example of a child who is under tutors.

The heir, as long as he is a child, differeth nothing from a servant. An *infant*, as the Greek word is, who has not yet attained to years of discretion, inasmuch as he is under a tutor and a pædagogue, and cannot exercise the right of dominion over his property, is in the position of a slave rather than a lord, nay, he is subject to a slave, viz., his pædagogue, and is under tutors and governors.

Ver. 2.—*Governors.* Stewards who administer his property.

Until the time appointed. The prescribed day when the power of the tutor came to an end, *i.e.*, the date when the heir was twenty-five years of age, which in many places is the age of majority.

Ver. 3.—*Even so we.* That is the Jews, whom he so describes in chap. iii. 25.

When we were children. Like boys untaught in the knowledge, and therefore in the love of God and His righteousness.

Under the elements of the world. 1. Serving the letter of the Old Law. For the law, as being imperfect, was first given to the world, *i.e.*, to the Jews, and through the Jews to all nations, to teach them the rudiments of faith and piety. But the Gospel, succeeding the law, teaches their perfection. As Justinian calls his Institutes the "elements of the law," and as we speak of the elements of grammar, philosophy, and music, so here the Apostle speaks of the law as elementary. As boys, says Anselm, learn the elements, and their conjunction, but do not understand the words and sentences composed from them until they proceed to higher branches of learning, to which they can only attain by first learning the elements, so the Jews had the elements in their ceremonies, of which they did not understand the meaning, until by these elements, as their elevators, they come to the faith of Christ.

S. Paul calls the men of the world by the name of *the world.* The reference is first to the Jews, then, by metonymy, to all men. God willed to open, in one corner of the world a school, where He might teach men the rudiments of faith and piety, until He should open everywhere schools where they were most learnedly taught.

2. More properly and naturally the *elements of the world* are the days, months, times, and years of verse 10. These he calls *elements* by an allusion to Gen. i., where it is said that God created the elements of the world in seven days, and then rested on the seventh day, and instituted the Sabbath as a memorial among the Jews of His creative rest. The days are thus called *elements*, because in them the elements were created, and their creation represented by metonymy on the Sabbath. Or they may be so called because time governs the world and all in it, as the generation, corruption, and succession of things. Accordingly, in grateful recollection of God's providence, disposing by sun and moon the succession of the seasons and of day and night, He willed that Sabbaths, new moons, and other days should be observed by the Jews, that they might continually recognise God as the Creator and Preserver of all things, through the instrumentality of these stated feasts, till, being better taught by the Gospel, they should worship God in spirit and in truth.

Erasmus, however, thinks that the *world* here by catachresis stands for whatever has the nature of visible and transitory things, such as the ceremonies of the Old Law, which, in Col. ii. 20, he calls "the rudiments of the world." But this is not the usual meaning of the word with the Apostle, nor is it the meaning in Col. ii. 20, as I will prove when I come to comment on it. Cf. also *infra*, notes on verse 9.

We were in bondage. Theophylact explains this from the analogy of the child under tutors. As this child differs nothing from a slave, so, when we were children in the knowledge of Christ and the love of God, we were, like slaves, under the aforesaid elements of the world, and under the tutorship of the Old Law.

Ver. 4.—*But when the fulness of the time was come.* When the time fixed beforehand for the end of the law and the beginning of the Gospel was fully come, we were transferred from the servitude of the law to the freedom of sonship. S. Bernard (*Serm.* 1 *de Adventu*) explains the passage somewhat differently: "*The fulness and abundance of temporal things had brought about forgetfulness and famine of eternal things. It was at the moment when temporal things*

held sway that eternal things opportunely arrived." But this is a symbolical rather than literal explanation. Literally, the *fulness of time* is not the abundance of temporal things, but the full completion of the pre-determined time.

God sent forth His Son, as His legate or Apostle, with full instructions to act on His behalf. He sent His Son, not by change of place, as though He left heaven and arrived at earth; but the Son, remaining where He was, in heaven and on earth, took a new rôle, viz., that of a Human Ambassador from God to man.

Made of a woman. Woman here denotes, not corruption, but the female sex, and applies as well to a virgin as to another woman. *Made of a woman* denotes conception without a male, from the sole substance of the mother. From this it clearly follows that Christ did not assume a heavenly body, which He brought to earth by passing through the Blessed Virgin as through a pipe, as the Valentinians formerly, and the Anabaptists now teach, but that His body was formed from the Virgin.

Made under the law. Though Christ, even as man, was not subject to the law, because He was still the Son of God, the giver of the law, yet of His own free-will He observed it, and of His own free-will submitted Himself to circumcision, and to its other ceremonial enactments. *Made*, therefore, denotes, not obligation, but practice; not right, but fact.

To redeem them that were under the law. By paying the price, might bestow on them Christian liberty. The reference is to the bondage of the law, not of sin.

That we might receive the adoption of sons. (1.) The Son of God was made of a woman Son of man, that He might make the sons of men sons of God. "*God was made man*," says S. Bernard, "*that man might be made God.*" (2.) This adoption is by grace, by which we obtain not only a right to be heirs of God the Father, but also participation in the Divine Nature, the Holy Spirit Himself, and sonship with God. (3.) Although all the righteous, even before Christ, were sons of God by adoption, yet the Apostle calls them all slaves—(*a*) because, although the righteous were truly sons of

God, yet they had not the status of sons, but only of slaves, being under the law, and consequently under the spirit of servile fear. (*b*) Because they had not the right of sonship through the law, but through their faith in Christ yet to come; and they belonged, therefore, more to the New Law than to the Old, as Augustine proves happily and exhaustively (*contra Duas Epp. Pelag. cap.* 4). (*c*) Because they lacked the fruit of adoption, in being unable to discern their heavenly inheritance before Christ revealed it. (*d*) Because Christ, in setting us free from the yoke of the law, substituted for it in the New Law the one spirit of adoption and of love.

Ver. 6.—*The Spirit of His Son.* The Holy Spirit, who proceeds from the Father and the Son. This is an argument from effect to cause, as when we say, "Where there is smoke there is fire." God first sent forth the Spirit of His Son to us, from which it followed that we became sons of God. Because we are sons, therefore, we know that He hath sent forth the Spirit of His Son, else should we not be sons. *Because*, therefore, denotes not so much the efficient cause as the logical reason.

Or, better still, we may connect the particle *because* with the cry, "*Abba, Father.*" God hath sent forth His Spirit, not to make you sons, but to make you cry, "*Abba, Father.*"

Crying. Causing you to invoke God ardently, confidently, with filial affection. It is the clamour of the heart, not of the mouth, as in Exod. xiv. 15.

Abba. The Hebrew *Ab*, the Syriac *Abba*, which in Greek and Latin becomes *Abbas*, denotes *father.* See my notes to Rom. viii. 15. As this place is a terror to the lukewarm, who rarely experience this feeling of filial prayer, so does it inspire the devout, who seek it within with a hope of salvation and enjoyment of their heavenly inheritance.

Ver. 8.—*Howbeit then.* When you were pagan unbelievers, and lived in ignorance of God.

Which by nature are no gods. But only in the estimation of man.

Ver. 9.—*But now after that ye have known God*, &c. Known

by God, as beloved sons of their Father. "*God is ignorant of no one*," says S. Jerome, "*but He is said to know those who have exchanged error for piety.*" Better still, it may be rendered, *made to know, taught by God,* by a common Hebraism. The Hiphil ("he caused to know") and the Hophal ("he was made to know") have no exact equivalent voice in Latin or Greek, and are, therefore, expressed by a participle, with a loss of the force of the original Hebrew. Cf. 1 Cor. viii. 3. In other places, God is said to know when He makes us to know; and the Holy Spirit is said to cry aloud, or to pray, when He makes us cry aloud or pray. Cf. Rom. viii. 26. The meaning of the verse is, therefore, this: Since you have been taught by God inwardly by His grace, outwardly by our preaching what is the way of salvation in Christ, why do you turn again to the elements of the law, to be taught perfection by them? You are like a metaphysician beginning again the elements of grammar, or a runner returning from the goal to the starting-point. You were once near the goal of salvation; why then go back to the place you started from? You were theologians taught by God; why do you return to the law, as though you had lost your rights and were beginning again?

To the weak and beggarly elements. What are these? 1. Augustine and Ambrose understand by the phrase the sun and moon, and the idols formerly worshipped by the Galatians, and see a reference to the false gods mentioned above in verse 8. Tertullian, in a similar vein, says (*de Præscript.* c. 33): "*The Apostle censures Hermogenes, who, by introducing matter as uncreated, compares it to the uncreated God, and by making a goddess as mother of the elements, sets her up as an object of worship side by side with the one God.*" But the objection to this explanation is that the Galatians had no wish to return to Gentilism but to Judaism; and this the whole Epistle, with its condemnation of the Jewish ceremonies, clearly shows.

2. The explanation of Chrysostom, Theophylact, and Œcumenius is better. According to them, these *elements* are the sun and moon, to which the Galatians wished to return, not to serve them as gods, as they had been used to do before they embraced

Christianity, but to determine by their courses the Sabbaths, New Moons, and other Jewish feasts. He calls these elements *weak and beggarly* with reference to God, whose support they require continually, without which they are weak, and even unable to exist. If God withdrew His hand, they would sink into the nothing from which they came. That S. Paul is referring to the sun and moon appears from the fact that they are properly the elements of the world, as he styled them in verse 3, and also because he asks, "*Why turn ye again*" to the things which you used to worship? Among the Galatians these of course were not the Jewish ceremonies, but the sun and moon.

3. But the best explanation is that of Jerome, Theodoret, Anselm, and Tertullian (*contra Marcion*, v. 4), who understand by these elements the Sacraments, and feast-days, and other ceremonies of the Old Law, which were given to the Jews, as the first rudiments of faith and piety, and through them to the whole world, and which were, as I have said in the notes to verse 3, symbols of the creation and government of the world. They are *beggarly*, and, as Tertullian calls them, *fallacious*, because they neither contain nor confer grace, but need for this the power of Christ. They are also *weak*, because they are of themselves of no efficacy to justify or sanctify; for without faith in Christ they could justify no one, nay, even with that faith they did not justify by themselves and *ex opere operato*, but only *ex opere operantis*, *i.e.*, by the faith of the receiver. Accordingly, they were done away with when Christ came.

That this last explanation is the correct one is evident from what follows; for S. Paul goes on to say, "*Ye observe days and months, and times and years*," by which he gives them to understand that these were the elements that they served.

Moreover, this explanation is much the more simple and pertinent. For these elements, that is to say, these festal days they did observe, but they did not worship the sun and moon. Nor can it be said with strict truth that whoever observes the first day of the month is a moon-worshipper, or that one who keeps the Lord's Day is a sun-worshipper, when the Lord's Day is merely identified with Sunday,

because the best of all days is assigned to the chief of all the heavenly bodies.

It may be objected that the word *again* is opposed to the explanation, and implies that the Galatians, as being formerly worshippers of the host of heaven, had returned to this worship, and not to Jewish observances, to which they had not been addicted.

I reply that S. Paul regards all men without distinction as having been under the law as their pædagogue, and accuses the Galatians of again setting up, by their action, the obsolete rites of Judaism.

But the answer of Adam is perhaps better, who refers the word *again*, not to the whole but to the part, as signifying only that slavery was restored in general, but not in this or that particular. The Galatians had at one time served idols, and afterwards Judaism, and they are here exhorted not to become slaves once more, whether to demons or to Jewish shadows. So we might say to a Lutheran who had embraced the Catholic faith, and afterwards lapsed into Calvinism: How can you fall into Calvinism again, that is into heresy? It is not *Calvinism* that is the significant word, but *lapse*, and the force of the question lies in its appeal against deserting the Catholic faith for heresy of any kind whatsoever.

Ver. 10.—*Ye observe days, and months, and times, and years.* As S. Augustine (*Ep.* 119 and *Enchirid.* 79) and Anselm understand the elements to be the sun, moon, and idols, so do they understand this verse to mean days that were lucky or unlucky, according as astrology made them so. But Chrysostom and Jerome and others explain the *days* to be the Jewish Sabbaths; the *months* to be the new moons, and the seventh month, which was held sacred throughout; the *times* to be the stated feasts of the four seasons—the Passover, Pentecost, the Day of Atonement, and the New Year; and the *years* to be the seventh year of remission of debts, and the fiftieth year of Jubilee. By the observance of days, months, and years, S. Paul means the ceremonies of the Old Law as a whole.

From this appears the error of the heretics, who infer from this that the feasts of the Church are condemned. If they were, then

would the heretics themselves be condemned for keeping Sunday. What is condemned here is the observance of the Jewish feasts only. These are happily distinguished from those observed by Christians, by Gregory Nazianzen, in his Whitsuntide Oration, in which he says: "*The Jew keeps feast days, but it is according to the letter; for by observing the corporeal law he attains not to the spiritual. The Gentile keeps feast days, but it is according to the body, in revelling and wantonness.* [Accordingly Lucian (*Saturnalia*) bids that nothing be done during the time of the feast, whether in public or in private, but what pertains to sport, to pleasure, and to lust; nay, the feasts of the heathen were obscene in themselves, witness those of Venus, Priapus, and Bacchus, in whose honour every abomination was practised]. *We Christians keep feasts, but only such as are pleasing to the Spirit.*"

Jerome, too, says: "*Any one may say that if it is not lawful to observe days, and months, and times, and years, then we do what is forbidden in observing Wednesdays, and Good Friday, and the Lord's Day, and the Lenten fast, and the Easter solemnities, and the Whitsuntide festivities, and the days set apart in different places in honour of the martyrs. A wise and simple reply to this will be that the Jewish feast-days differ from ours. We do not observe the feast of unleavened bread, but that of the Cross and the Resurrection, nor do we number our weeks to Pentecost as the Jews did, but celebrate the coming of the Holy Spirit.*" From which we may observe that, in S. Jerome's time, days were set apart in honour of the martyrs, and that the practice is approved by him.

Ver. 12.—*Be as I am.* As you see me neglecting Jewish feasts, relying on my freedom in the Gospel, so do you neglect them and make use of the same freedom. I would be your leader into the land of liberty; follow me, therefore, and care nothing for what the Jews may say about the necessity of the Old Law.

I am as ye are. I live as a Gentile, and adapt myself to your needs, so far as I can with a safe conscience.

Ye have not injured me at all. If anybody, it is yourselves that you have injured. I do not say this in anger, but from love and

pity. S. Jerome observes that the Apostle soothes here any feelings wounded by the rebuke of chap. iii. 1.

Ver. 13.—*Through infirmity of the flesh I preached the Gospel unto you.* S. Jerome explains this to mean that he gave them the first and weak elements only of the faith, because of their weakness with regard to spiritual things. He also gives as a second interpretation of *infirmity of the flesh*, Paul's sicknesses and headaches, and as a third, his persecutions, poverty, and sufferings in general, which might make him seem an Apostle, weak, miserable, and despicable, and so unable to gain the respect of the Galatians.

Ver. 14.—*And my temptation which was in my flesh ye despised not.* Erasmus takes *temptation* in the active sense, viz., as though Paul had tempted the Galatians by his unattractive presence and speech. But it is better to take it passively, as being identical with *the object of* temptation. The meaning then is: You did not despise me in my weakness and my abject condition, which had the effect of making me a temptation to you, but you received me as an angel, nay, as Christ Himself. [*Note.*—The Vulgate is: "And your temptation which was in my flesh."]

Ver. 15.—*Your blessedness.* You beatified me for my sufferings for the faith, and as it were said to yourselves: Happy are we in having such an Apostle! "Happy they who have the privilege of hearing and seeing Paul!" S. Augustine is said to have wished to see three things—Christ on earth in the flesh, Rome at the height of her power, and Paul thundering in his preaching. S. Paul now asks the Galatians what had become of their former opinion of him; why they had so soon changed their minds, and given up their love for him, which was once ardent enough to make them pluck out their eyes for him; and inquires whether he had become their enemy for telling them the truth, viz., that no one is justified by the law, but only by faith in Christ.

Ver. 17.—*They zealously affect you.* The Judaisers do all they can to woo you to espouse their cause, and to bring you into subjection to their law, but their object is not good.

They would exclude you. Some texts read *include* here, which gives

a very good meaning. These Judaisers are like crafty wooers, who, when they are seeking to win a wealthy wife, show her every kind of honour and service, and humour her whims in everything; but when they have attained their object, they shut her up, appoint custodians of her person, and treat her as a slave. They are now promising you, Galatians, great things; but they want to shut you up under the law, and shut you out from the liberty that is in Christ.

That ye might affect them. It is not friendship that animates them. They want to gain your confidence, that you may surrender to them, and become their disciples, and give them ground for public boasting.

Ver. 18.—*But it is good to be zealously affected always in a good thing.* It is good to imitate others, but only in what is good. [The Vulgate reading is in the imperative: *Be zealously affected always to the good in what is good.*]

Observe that the first *good* can be taken in the neuter, for what is good, or in the masculine. If the latter be read, then the meaning is: Do not be zealously affected towards Judaism, which is evil, but take as your models good Christian men like myself, whose manner of life among you ye know. You followed me when I was with you; you should do the same in my absence, for a good man is always to be imitated, whether absent or present. This is a hint that in the Apostle's opinion it was his absence which had been the cause of their lapse into Judaism.

Ver. 19.—*My little children.* I begat you to Christ by the Gospel, and now that you have left Him for Judaism, I travail in birth of you again, till you learn to look to Christ for grace and justification, and not to the law. "*The Apostle here,*" says Chrysostom, "*speaks of a mother's anxiety over her children. You see the feelings of a mother rather than of a father; you see his nervousness, and the cry of pain, much more agonising than that of a woman in travail.*" As the Blessed Virgin bore Christ in the flesh but without pain, so did Paul labour with Christ spiritually, though with pain and grief, and strive to form the Galatians for Christ, that He might be all in all to them.

S. Ambrose (*de Isaac et Animâ*, c. 8) says, with equal piety and point: "*There* [in the Cross and in baptism] *did your mother travail; there did she who bore you labour. There are we born again, for they are brought forth in whom the image of Christ is formed. He tells us how Christ was formed in His Spouse. Set me as a seal upon thy heart, as a seal upon thine arm. Christ is the seal upon the forehead, that we may ever confess Him; on the heart, that we may always love Him; on the arm, that we may always work for Him; so that, if it be possible, His whole likeness may be expressed in us, and He be our seal whom God the Father hath sealed.*"

Let those note who desire to convert souls to Christ, that they must labour and toil like a woman in travail. Hence the question is asked in Job xxxix. 1: "*Knowest thou the time when the wild goats of the rock bring forth? or canst thou mark when the hinds do calve? . . . They bow themselves, they bring forth their young ones, they cast out their sorrows*"—where the reference is to the belief that the hinds suffer more acutely than most animals in parturition, a belief that was shared by Aristotle and Pliny. S. Gregory takes this passage mystically of preachers who, like hinds in labour, bring forth offspring to Christ with tears and sorrow.

"*I see*," he says, "*that Paul is like a hind bringing forth its young with great pain; for he says, 'My little children, of whom I travail in birth again.' See the pain, see the labour he suffered; even after he was delivered he was compelled to give life again to his offspring when it had perished*" (Morals xxx. 21).

Let bishops, too, learn from S. Paul to be not so much fathers as mothers to their subjects, as S. Bernard says excellently (*Serm. 25 in Cant.*): "*Learn to be mothers, not lords, to those under your charge. Seek to be loved rather than feared; and if sometimes there is need of severity, let it be that of a father, not of a tyrant.*"

Ver. 20.—*I desire to be present with you now, and to change my voice.* I would wish to say orally what a letter cannot sufficiently express; I would wish to coax, to beseech, to implore you, to treat you as a mother does her children, to manifest in every way a mother's affection, that I might persuade you to do what I wish.

See what love makes men do. Paul makes himself a father, and becomes a boy with his children. So King Agesilaus, to amuse his boy, would lay aside his purple and his sceptre, to ride on a stick for him; and when one of his court remarked on his levity, he retorted: "*Hold your tongue, for when you have children of your own, then I will give you leave to laugh at your king's folly.*" So here Paul would say that a mother's love knows no bounds, no shame; for it no toil is too great, nothing is too trivial or too shameful.

I stand in doubt of you. "I am ashamed," as some render it, but wrongly. The meaning is: I am perplexed; I do not know what to say to you to persuade you. Maldonatus gives two interpretations: (1.) I have not obtained the expected fruit of my preaching, therefore I am confounded; and (2.) I do know whether you are Christians or Jews.

Ver. 21.—*Do ye not hear the law?* A vigorous question. If you will not listen to me, will you not listen to the law, that you think so much of, for it will point you from itself to Christ?

Ver. 22.—*Abraham had two sons.* Ishmael, by his handmaiden, Hagar, who was, therefore, but a wife of secondary rank; and Isaac, by Sarah, his wife of honour. The latter was his heir; the former received such gifts as the father chose to give him. Cf. Gen. xxv. 5, 6.

Ver. 23.—*He who was of the bondwoman.* Ishmael was born according to the laws of natural generation, by which Abraham, though an old man, was able to raise up seed from his youthful bondwoman, Hagar.

He of the freewoman was by promise. Isaac was not born according to the usual laws of generation, for Sarah, his mother, was then sterile by age, so that Abraham could not in the order of nature beget a son by her. He was born *by promise, i.e.*, by the supernatural power of God, in fulfilment of the promise made to Abraham.

Ver. 24.—*Which things are an allegory.* An allegory with rhetoricians is a continued metaphor. With ecclesiastical writers it is identical with a type or figure in which things and events of the Old Testament represented their parallels in the New.

For these are the two covenants. Sarah and Hagar signify respectively the two covenants, the New and the Old. There are four senses of Scripture: (1.) The literal, as, *e.g.*, when it is said that Abraham begat Ishmael of Hagar naturally, and Isaac of Sarah supernaturally; (2.) the allegorical, as when it is said, *These are the two covenants;*" (3.) the tropological, of which we find an example in verse 29; (4.) the anagogical, which is used in verse 26.

The *first* covenant referred to here is that made by God with Moses on Mount Sinai, in which God promised to be the God of the Hebrews, and to give them the land of Canaan, and the Hebrews on their part promised to keep the law of their God, whether moral, judicial, or ceremonial. The *second* covenant is that made with Christ and Christians at Jerusalem, in which God promised to be the God of the Christians, and to give them a heavenly inheritance; and the Christians on their part promised by Christ and His Apostles to preserve the faith of Christ, and to obey His precepts. This latter appears throughout the Gospels, and especially in the record of the Last Supper, given by S. John in chap. xiii. *et seq.* There Christ confirmed this covenant in His own blood, as is narrated by SS. Matthew, Mark, Luke, and Paul.

The one from the Mount Sinai. The Old Covenant, given from Mount Sinai, made slaves of the Jews, by bringing them under the shadows of burdensome ceremonies, obliging them to obedience under fear of punishment, or by the promise of earthly goods, such as abundance of corn and wine and oil.

Which is Agar. Hagar the slave typifies the covenant of slavery.

Ver. 25.—*For this Agar is mount Sinai in Arabia.* Mount Sinai was called Hagar by the Arabs, according to Chrysostom and others. But this explanation is forced, and leaves a gap in the argument. As we have just seen, Hagar represents the Old Covenant given on Mount Sinai, and this is the sense of the passage.

In Arabia. Even the Arabs typify this Jewish slavery, for they themselves are subject to it. Hence the saying, "the Arabian pipe," mentioned by Julius Pollux, which shows their servile condition, since slaves only (and they for the most part came from Arabia)

used to practise the art of music. The Old Covenant of slavery was, therefore, fitly entered into in Arabia, *i.e.*, on Mount Sinai. Chrysostom adds: "*Hagar in Hebrew denotes dwelling, Sinai temptation, Arabia falling, Ishmael the hearing of God.*" Jerome says: "*Hagar shows by its meaning that the Old Covenant would not be for ever; Sinai, that it would be a temptation; Arabia, that it would perish; Ishmael, as the name of one who heard only the commandments of God but did not do them, a rough man, a man of blood, the enemy of his brethren, that the Jews would be hard and harsh, enemies of Christians, hearers only of the law, and not doers.*"

S. Jerome again says tropologically: "*Those Christians are born of Hagar who look only at the shell of Holy Scripture, and serve the Lord in fear. Those are born of Sarah who treat the Old Covenant as an allegory, and seek for its spirit, and who serve the Lord in love.*" See also the remarks of S. Augustine (*contra Duas Epp. Pelag. cap.* 4), where he lays down that Abraham, Noah, Moses, and all the righteous men of the Old Covenant, were really children of the New, inasmuch as they were justified by the same faith in the Incarnation and Passion of Christ as Christians, and lived by the same grace and the same love of Christ; while, on the other hand, Christians who keep the law from fear of punishment are children of the Old and not of the New Covenant.

Which is joined to that which now is Jerusalem. So the Vulgate. S. Jerome and Chrysostom take it of a literal vicinity to Jerusalem, inasmuch as Jerusalem borders on the desert in which Sinai is situated, the hills of Idumæa alone intervening. But these hills comprise the whole of Idumæa, which is a large tract, and, therefore, it cannot be said Sinai is joined to Judæa. It would be more accurate to say that it was widely separated from it.

S. Thomas interprets it to mean that Sinai is joined to Jerusalem, not by nearness, but by a continuous road, because the Hebrews went from Egypt by a straight road through Sinai into Judæa. But this is too far fetched. In the same way the Red Sea, and Egypt itself, might be said to be joined to Judæa.

Accordingly, it is better to understand the words to mean that the conjunction is not of place but of likeness.

With this agrees the Greek word here, *συστοιχεῖ*, which means kinship or likeness. *Στοίχειν* means to go forward in order, or to stand in one's place. So grammarians call the letters of the alphabet *στοιχεῖα*, because they are joined in a certain order. Philosophers call the elements—earth, air, fire, and water—by the same name, because each of them has its due place, and its relation to the others. Also verses are called *στίχοι*, and lines in order, *στίχαι*. Hence, as Budæus says, kindred things are called *σύστοιχα*, and *συστοιχία* is a series of similar things duly arranged. So here, of Mount Sinai it is said that it, *συστοιχεῖ*, *i.e.*, it has a similarity, it is in the same series or order of things as Jerusalem, because it represents it by a convenient type.

This it does (1.) because, as Mount Sinai is sterile in the desert, so is Jerusalem in its ceremonies. Moreover, the law was given in the first, preserved in the second. (2.) Sinai was outside the Promised land; the Jerusalem of the law is outside the Church of Christ, whether militant or triumphant. (3.) Which is more germane to the Apostle's purpose; as Sinai nourished and brought up slaves whether Jews or Arabs, and as from it proceeded a servile law, with the sound of the trumpet, with thundering and earthquake, which, therefore, suitably drove its votaries into obedience by fear; so is now Jerusalem, so far as its life and doctrine are concerned, Sinaitic, and produces slaves to the shadows of the law, who obey through fear only. (4.) Sinai is related to Jerusalem also, because the Jews, who received the law at Sinai, were the fathers of those who kept it in Jerusalem; and as the fathers were, so are the sons.

By metonymy, Sinai and Jerusalem are put for their inhabitants. As Hagar the bondwoman signified the bondage of the Old Covenant, so Mount Sinai, in bringing forth slaves, typified Jerusalem, which did the same. Such as Sinai was, such is Jerusalem. The former was the parent of the slaves, so too is the latter.

Subjoined is a tabular statement of the typology used here:—

SLAVERY.		FREEDOM.
Hagar the bondwoman . . .	Two wives . .	Sarah the freewoman.
Ishmael, a slave, born after the flesh	Two sons . .	Isaac, a freeman, born according to promise.
The law given at Sinai . . .	Two covenants .	The Gospel given at Sion.
The earthly Jerusalem, the synagogue of the Jews, in bondage	Two cities . .	The heavenly Jerusalem, by grace the mother of all the faithful, free.
The Jews immersed in the shadows of the ceremonial law	Two sons . .	The faithful who enjoy the grace of Christ.

Jerusalem which now is. The earthly Jerusalem is contrasted with the heavenly, the transitory with that which is to endure for ever.

It may be noted that *Jerusalem* is not compounded of *Jebus* and *Salem*, as Erasmus and others have thought, but of a Hebrew word meaning *he shall see*, and Salem, in allusion to Gen. xxii. 14. Hence the meaning of the word is *the vision of peace.*

And is in bondage with her children. The reference is of course to Hagar. As she, a bondwoman, bore Ishmael, he and his descendants inherit their mother's status; so does the Old Covenant, typified by her, bring forth bondmen. On the other hand, as Sarah was a free woman, her children are free, as are the children of the New Covenant.

The slavery of the Old Covenant consisted mainly in two things, in its obliging men to obedience by fear, and in burdening them with a multitude of dumb ceremonies, which were of no avail to justification. On the other hand, the liberty of the Gospel consists in its leading us to obedience through love, and in teaching us to worship God in spirit and in truth. It has no doubt its own ceremonies, but they are all aids only to the spiritual life.

Ver. 26.—*But Jerusalem which is above is free, which is the mother of us all.* The Christian Church, typified by Sarah, the mistress, is contrasted with the Jewish synagogue, typified by Hagar, the bondwoman, in four points: It is above; it is Jerusalem; it is free; it is a fruitful mother.

1. Why is it said to be *above?* Because (*a*) Christ, its Head,

descended from heaven, and thither ascended to rule His Church from above. (*b*) Because the Church is perfected by heavenly things, faith, hope, and charity, which come from above. (*c*) Because the efficacy of the Sacraments is from above, and shows God Himself present in His Church, as though He had come down from above. (*d*) Because her conversation is in heaven, and there with her Spouse are her heart and treasure. (*e*) Because she is striving for her eternal crown laid up in heaven. Cf. Rev. xxi. 2.

2. Why is she called *Jerusalem?* Because Jerusalem means the vision of peace. This God provides for His Church, so that she rejoices, not in earthly but in heavenly peace, according to the promise of her Lord: "Peace I leave with you, My peace I give unto you" (S. John xiv. 27). This peace comes from a good conscience towards God, self, and all men. Literally too the Church is entitled to be called Jerusalem, because there she had her beginning, as the Jewish Church had at Sinai. Hence the prophets repeatedly designate the Christian Church by the names of Sion or Jerusalem.

3. Why is she called *free?* Freedom is fourfold: (*a*) *Civil*, to which is opposed the status of slaves. (*b*) *Moral*, by which is excluded slavery to passion and lust, to the fear of adversity. In this the Stoics placed the perfection of happiness, and desired that every man should be able to say of himself: Though the world were shattered around him, its fragments would strike, but not daunt him (*Hor. Odes*, iii. 3, 7). (*c*) *Spiritual*, springing from that perfect charity which casts out fear, by which we are able to serve God, not in servile fear, but in filial love; not with material ceremonies, but in spirit and in truth. This is the freedom in the Apostle's mind here. (*d*) *Celestial*, which excludes all slavery of mind or body to pain, and is the perfect bliss of mankind.

The Church already enjoys moral and spiritual liberty; by hope and desire it tastes beforehand the heavenly freedom it is one day to possess.

4. Why is she called a *mother?* Because out of Gentile barrenness, which was subject to devils, the Church has been collected, and has borne, and still bears, many spiritual children to Christ,

and this not from Jews alone, but from Jews and Gentiles, without distinction.

Ver. 27.—*Rejoice, thou barren.* Rejoice, O Church, called out of the Gentiles; thou who wast once barren, without faith in God, and formerly not wont to bear children to Him—now that thou art espoused to Him break forth and cry. The synagogue, whose husband was the law, or even God Himself, not as a father tender, but as a lawgiver terrible, brought forth Jews only according to the flesh. But the Church embraces as a mother all the nations that believe on Christ. Therefore the synagogue has borne to God comparatively a small number of spiritual children. She bare the Prophets, the Patriarchs, and a few other righteous men, and that not in her own strength, but by the power of Christ, the father of the New Covenant.

The Apostle quotes Isa. liv. 1. The Jews indeed interpret the passage of their return to the earthly Jerusalem. The Millenarians understood it of the thousand years of sensual happiness which they pretended that the Saints would spend on earth after the Day of Judgment, as Jerome testifies of them. S. Paul, however, makes it clear that Isaiah was speaking of the happiness and fruitfulness of the Christian Church. Of this S. Ambrose writes very beautifully (*de Virgin.* lib. i.): "*The Church is immaculate in conception, fruitful in offspring, a virgin in chastity, a mother in her family. We are born of a virgin who has been impregnated, not by a man but by the Spirit; who brings forth, not with bodily pain but with angelic rejoicing; who feeds her children with milk, not of earth but of the Apostles. She is a virgin in the Sacraments, and a mother in the virtues she produces. She is a mother to the nations, and Scripture testifies to her fruitfulness, saying: 'The desolate hath many more children than she which hath an husband.' Whether we interpret this of the Church among the nations, or the soul of each individual, in either case she is married to her heavenly Spouse by the word of God, without any deviation from the path of chastity.*" S. Jerome, too, says, in his comments on this passage: "*The Church, long time barren, bore no children before Christ was born of the Virgin; but when she bore to Abraham, i.e., the elect*

father, Christ as Isaac, the laughter of the world, whose very name spoke of heavenly mysteries, then she brought forth many children to God.

Abraham in Hebrew is (according to Jerome) *the elect father, with a mighty sound.*

1. Abraham was first called Abram, *the lofty father*, and as such begat Ishmael from Hagar. Then when he entered into a covenant with God, and received the promise of the birth of Isaac, and of the possession by his seed of the land of Canaan, his name was changed to Abraham, *the father of a great multitude, i.e.*, of a numerous offspring, to be begotten of Isaac according to the flesh, and of Christ according to the spirit. This is a sounder interpretation of the name than that given by Jerome.

2. Symbolically, Abraham represents God. From Hagar, the bondwoman, *i.e.*, from the synagogue, he begat Ishmael, the bondservant, *i.e.*, Moses and the Jews, who were under subjection to the Old Law. To them Abraham was *a lofty father*, giving the law in thunder from the heights of Sinai, and manifesting himself as a great and terrible Lord. On the other hand, Abraham, *i.e.*, God, begat from Sarah, the freewoman, *i.e.*, the Church, Isaac, *laughter*, who represented Christ and His followers, heirs of the promises. To them Abraham was *the father of a great multitude*, gathered by Christ out of all nations, and regenerated by faith and baptism. Or if we take S. Jerome's interpretation of Abraham as denoting *the elect father with a mighty sound*, then we see the fulfilment of the name in the preaching of John Baptist, of Christ, and the Apostles, who with a loud voice called all nations to enter into the kingdom of God.

3. Isaac, *i.e.*, Christ, is said to be born of Sarah, *i.e.*, the Church, not as though the Church were actually the mother of Christ, or existed before Him, but because, in the Divine mind, the Church was, as it were, prior to Christ, and stood for His mother. For God first called the synagogue into existence, and then substituted for it the Church. Consequently, He had in His mind the idea of the synagogue first, of the Church second; and out of this He decreed that Moses should be born as the eldest son of this idea,

and that he should reduce to actuality the remaining parts of the idea by instituting the synagogue. Similarly, He willed the creation of the Church, and the birth of Christ, as the first-born of His idea of the Church, who should carry out the idea, and found the Church of which He should be Himself the chief corner-stone. Hence Christ and Christians are called *children of the promise and of the predestined purpose of God*, because their existence was the product of the Divine will as the father, and of the Divine thought as the mother.

Ver. 28.—*Now we, brethren, as Isaac was, are the children of promise.* Since he was born of one barren through age—not according to the flesh, but according to the promise of God.

Ver. 29.—*He that was born after the flesh.* Ishmael, born naturally of Hagar, persecuted Isaac, born supernaturally of Sarah, according to the Divine promise, and so a type of the spiritual children of the New Law. The reference is to Gen. xxi. 9. From a comparison of these two passages it is evident that the mockery mentioned was a sort of persecution, the sort of sport that cats have with mice. So in 2 Sam. ii. 14: "Abner said to Joab, Let the young men now arise and play before us," where the play was a mortal combat. Jerome and others think that the reason why Ishmael persecuted Isaac was because his envy was stirred up by the festivities indulged in at Isaac's weaning, and because he was jealous of the birthright assigned to his brother by promise. Hence it appears that he was hostile to the promised Seed, *i.e.*, to Christ.

So it is now. As formerly Ishmael mocked and persecuted Isaac, so now have the Jews mocked and crucified Christ, the King of liberty, and are still pursuing with bitter hatred His followers. So too are they persecuting you, O Galatians, that they may enslave you, and turn you from the right way. See the comments of Jerome and Rupert on Gen. xxi. 9.

Ver. 30.—*Nevertheless what saith the scripture? Cast out the bondwoman and her son.* Although Abraham shrank from this proposal of Sarah, yet God approved it, and bade Abraham do as Sarah demanded, not only because her demand was lawful and right, but

also because his action would be a type of future events. The ejection of Hagar and Ishmael would typify the rejection of the Jewish synagogue, and its exclusion from the blessings of the Church, for persecuting Christ and His followers. Allegorically, Christians, as freemen, are inheritors of Abraham's blessing, while the Jews are shut out from it, because they are envious bondmen, persecutors of Christian freemen, just as Ishmael was forbidden to share with Isaac the paternal roof. The bondman was driven away from the freeman.

CHAPTER V

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision:* 13 *but rather love, which is the sum of the law.* 19 *He reckoneth up the works of the flesh,* 22 *and the fruits of the Spirit,* 25 *and exhorteth to walk in the Spirit.*

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

SYNOPSIS OF THE CHAPTER

i. S. Paul proceeds to urge the Galatians not to submit to the yoke of the Old Law, lest they be deprived of the fruits of Christ's righteousness, since in Him neither circumcision nor uncircumcision will avail anything, but only faith which worketh by love.

ii. He invites them (ver. 13) to Christian liberty, and shows that it is based on charity, which causes him to pass from the dogmatic to the ethical portion of the Epistle.

iii. He points out (ver. 17) how the flesh lusts against the Spirit, and then he enumerates the works of each respectively.

Ver. 1.—*Be not entangled again with the yoke of bondage.* You once served idols and devils: why do you now wish to serve the shadows and burdensome ceremonies of the Mosaic law? The Greek for *entangled* is rendered by the Vulgate *contained*, by Vatablus *implicated*, by Erasmus *ensnared*. The Judaisers, says S. Paul, are enticing you to their law as into a net, in which, if you are once entangled, you will be unable to escape from its legal windings and toils.

Ver. 2.—*If ye be circumcised, Christ shall profit you nothing.* If you trust to circumcision as necessary to salvation, Christ and His religion will be of no avail to you; but you seem to be putting your trust in this under the tuition of the Judaisers, although you were Gentiles, and baptized as such. Why do you tack on circumcision to baptism now? There can be no other reason for this proceeding except your belief that baptism by itself is insufficient, and needs to be supplemented by circumcision. Certainly you have not the Jews' pretext that they use circumcision in deference to their law. This may be good excuse for them; it is none for you.

Ver. 3.—*I testify.* He who is circumcised thereby proclaims his allegiance to the Jewish Church, its laws and its obligations, just as one who is baptized does with regard to the Christian Church. The Apostle is seeking to dissuade the Galatians by a reason drawn from the burdensome character of the yoke of the Mosaic law.

Ver. 4.—*Christ is become of no effect unto you.* You are outside the redemption wrought by Christ, deprived of His merits, and void of His grace.

Whosoever of you are justified by the law. Who seek for righteousness from circumcision and other legal rites. By distrusting the grace of Christ and preferring the law, you have treated Christ with ingratitude, and in consequence He has withdrawn His grace from you. The Galatians, says S. Paul, were once filled with the grace of Christ, like a well with water; but they have now emptied it all out, and so lost the fruits of His Passion. Or, to put it in another way, Christ has emptied His Church of them, because of their want of faith. [*Note.*—The Vulgate rendering here is *evacuati estis.*]

Vatablus [as A.V.] interprets the term to mean that Christ had become of no effect, His labour had been thrown away, His Passion made fruitless by the withdrawal of His grace. The very name of Christian was no longer due to them, and should be dropped; or if they wished to retain it, they must say farewell to the law. Cf. a similar expression in Rom. vii. 6.

Ver. 5.—*For we through the Spirit wait for the hope of righteousness by faith.* This is to prove that the Judaisers, in seeking to be justified by the law, are no longer Christians; for we, he says, who are Christians indeed look for the promised righteousness, not from the law, but from the Spirit, through faith in Christ.

It is faith which excites hope, and so causes a man to pray for that grace by which we are justified. Some take the *hope of righteousness* here for *eternal glory*, which we hope to obtain through righteousness. Others, and better, take it to be that righteousness which we all pray and sigh for, which the Jews seek through their law, and Christians from Christ.

Ver. 6.—*For in Christ Jesus*, &c. In the Church neither Judaism nor Gentilism is of any avail towards the life of holiness and bliss. Judaism is depreciated here by being classed with Gentilism. The only effectual power is faith—not a faith that is barren of works, but that which worketh by love, and manifests itself in works of charity. Such a faith was that of the Magdalene when she bathed Christ's feet with her tears. But a faith which shows no works of charity is, as Anselm says, the faith, not of Christians, but of devils. The Protestants who attribute justification to faith alone should remark this. Our brother Campian, the martyr of England, when in prison and disputing with the Lutherans, refuted them by this syllogism: That faith which avails before God to justify is, as the Apostle testifies, a faith which worketh by love; therefore it is obvious that it is united to charity. But the justifying faith of the Lutherans is not a faith that worketh by love, for it is, they say, alone, and hence is not accompanied by charity; therefore, the faith which they lay down is not a faith that justifies before God. To say, then, that faith is alone, and that such a faith justifies, is a contradiction. If faith is to justify, it must be accompanied by charity; and when it is so accompanied it is no longer alone.

It should be remarked that faith does not work by means of charity as an efficient cause works by its instrument, but in the way that heat in the form of fire kindles wood. Faith through charity does good works, by performing acts of charity towards God and our neighbour, and by determining the nature of acts of other virtues. For charity is not an essential but an accidental *form*, which gives to faith and all good works their life, validity, and merit, in due relation to their ultimate end. It gives to faith and all other virtues (1.) their character of virtue. Where charity is, vice cannot be; but virtue reigns enthroned as queen by charity, which ennobles also every act, so that the man under its sway may be called absolutely virtuous, righteous, and holy. (2.) Charity also gives the acts of virtue their dignity and power of winning merit, for it makes a man the friend and son of God, and so dignifies his works that God promises them eternal rewards. (3.) Charity also determines

the relation of the various acts of virtue to their ultimate end, inasmuch as it directs to God the whole man, and all that he does, says, or thinks. So S. Thomas.

The Greek word for *worketh* denotes internal efficacy, hidden power. Faith informed by charity, having charity as its soul, by its inward and spiritual power, worketh the living works of virtue.

Ver. 7.—*Ye did run well.* In the teaching of Christ, as in an arena a runner strives to win the appointed prize.

Who did hinder you? Or, as S. Anselm renders it, *Who did bewitch you,* to start aside from your Christian course, and to run after Judaism?

Ver. 8.—*This persuasion cometh not of him that calleth you.* The counsel given you by the Jews, that the ceremonies of the law are necessary to salvation, cometh not from God the Father, who hath called you through Christ, but from the devil and his angels. So Anselm.

Ver. 9.—*A little leaven leaveneth the whole lump.* A little leaven communicates its bitterness to the whole mass of meal. This is a maxim describing the way that a vicious part spoils the whole, and of course is capable of general application. In 1 Cor. v. 6 it is applied to the fornicator who was corrupting the whole Corinthian Church, and here it is applied to the Judaisers, who are being dealt with throughout this chapter, and declares that they are corrupting the whole of the Galatian Church. Jerome says: "*Arius in Alexandria was but a single spark, but not being at once extinguished, he grew to a flame, and devastated the whole world. For their word eateth the body as a canker, and the rot in a single sheep infects the whole flock.*"

The maxim may be yet more fitly applied to the doctrine itself of the Judaisers, in the sense that a single error in the faith, such as that about the necessity of the law, overturns the whole faith. Chrysostom and Theophylact apply it, yet more particularly, to circumcision, the receipt of which acts like leaven, and corrupts the whole lump. Their application is supported by the fact that the Apostle, in vers. 2, 4, and 6, is treating of circumcision, and declares

that he who is circumcised is debtor to the whole law. The Judaisers, however, seem to have persuaded the Galatians that circumcision was not a matter of great moment, and to have passed lightly over the onerous character of the burdens to which those who were circumcised subjected themselves. On the contrary, Paul here lays bare their artifice, and declares circumcision to denote a profession of the whole of the Jewish law, and to be a corruption of Christianity as a whole, on the ground that a little leaven leaveneth the whole lump.

Ver. 10.—*I have confidence in you.* I trust the Lord to stablish you in the faith you have received, and to save you from believing aught save what I have taught you, and from following these new teachers and their novel doctrines.

But he that troubleth you. He who is stirring up this strife, and rending the whole Church, shall bear the punishment which God in His wrath shall inflict on those who teach heresy. By metonymy, *judgment* is put for punishment.

Ver. 11.—*And I, brethren, if I yet preach circumcision.* This is a reply to the calumny of the Judaisers, that Paul Judaised among the Jews, and opposed Judaism among the Gentiles. He asks, if this be so, why the Jews should so persecute him, and implies that the real reason is that he publicly opposes them, and condemns circumcision, so as to establish the Gospel.

Then is the offence of the cross ceased. If what they say of me is true, then they are not offended at the Cross which I preach, for they themselves wish to seem Christians, provided only that the Mosaic law may be taken into partnership with the Cross. Nay, the stricter Jews, whose only concern is for Judaism, oppose the preaching of the Cross only because it overturns their law, so much so that they would cease to persecute me if I would combine the law and the Cross. But since, as a matter of fact, they are offended at my preaching, it is obvious that I openly preach the abolition of the law by the Gospel, and the sole sufficiency of the Cross for salvation.

Ver. 12.—*I would that they were even cut off which trouble you.*

Cut off from the Church and your fellowship, lest they corrupt the whole. Cf. 1 Cor. v. 3. This is the obvious meaning, and one befitting the dignity of an apostolic writer. However, Ambrose, Chrysostom, Theophylact, Jerome, Augustine, and others understand it of the total deprivation of the organ to which circumcision is applied, so as to bring it more closely within the scope of the whole passage, in which circumcision is the main topic.

It may be asked how the Apostle can rightly imprecate a curse on the Judaisers, since this is opposed to charity, and is a mark of impatience and of a revengeful temper. "*So detestable*," says Jerome, "*is the act of castration, that whoever inflicts it on a man against his will, or on himself, ought to be accounted infamous.*"

1. Jerome replies that the Apostle said this as a man and in passion; but God forbid that an Apostle, and one especially who was moved by the Holy Spirit, should so speak. Accordingly, Jerome gives another answer, according to which, like Peter to Simon Magus (Acts viii. 20), and Elisha to the children who mocked him (2 Kings ii. 24), he spoke, not in anger, but partly in zeal for righteousness, partly in love, and entreated that they might be punished through their sin, *i.e.*, through circumcision, and so, when punished, be purged of their shame.

2. Chrysostom and Theophylact say that the Apostle is not imprecating a curse, but speaking jestingly, as much as to say, If they insist on it, let them be not only circumcised, but wholly cut off.

3. S. Augustine and Anselm think that there is no curse here but a blessing, as if he were to say, Would that the Jews would become spiritual eunuchs by chastity for the kingdom of heaven's sake, and cease to preach Jewish circumcision, fixing their thoughts instead on heavenly things, and on the law of Christ, as the way to attain them. Of these three explanations the second of Jerome's is the best.

Origen castrated himself to prevent the motions of lust disturbing his chastity, but, as Chrysostom rightly says, wrongly; for this is not taught by the Apostle, nor is it the members of the body but our vices that are to be cut off, otherwise it would be lawful to

destroy our eyes, ears, and tongue. Moreover, castration does not destroy lust, but sometimes increases it, as S. Basil says in his treatise on Virginity. Cf. Ecclus. xx. 2, and xxx. 21.

Which trouble you. Who would rob you of your evangelical liberty.

Ver. 13.—*Ye have been called unto liberty.* Liberty from the burden of so many useless ceremonies of the law. Christian liberty throughout the Epistle is contrasted with Jewish slavery.

It is obvious, therefore, how grossly the Protestants pervert the Apostle's words, when they argue from this that Christians are free from all positive law, and owe no obedience to prelates, to magistrates, or to parents. This is contrary to the law of nature and the Decalogue, subversive of all civil government, of all ecclesiastical order, of all human society. There has never been a nation, however barbarous, without its magistrates and laws, nor without them could the peace be kept, nor any nation continue, as all nations have clearly seen. If once men are persuaded that the civil or the ecclesiastical law does not oblige in conscience, but only as its sanctions constrain our fears, they will violate the law without any scruple, whenever they think it safe to do so. Accordingly, Christ, Paul, and the Apostles in general frequently order Christians to obey Cæsar and other unbelieving magistrates, not only for wrath's sake, but also for conscience' sake. Cf. Rom. xiii. 5.

It may be objected that at all events, by parity of reasoning, Christians, since they live under a law of liberty, ought to be free from subjection to so many canons and rules, the burden of which is equal to that imposed by the older law. I answer that no just comparison can be drawn—(1.) Because the laws of the Church, so far as they concern the laity, are much fewer in number, and are all reducible to the five precepts of the Church. The canons, it is true, which deal with the clergy, are more numerous, but no one is obliged by them unless he, of his own free will, chooses to become a clerk. Moreover, it is the duty of the Pope and the Bishops to see that the number of canons and censures be reduced rather than added to. Many men of unquestioned piety are anxious

lest too heavy a burden of rules be laid on the clergy, and so become a snare to them. (2.) Because the older laws were more burdensome and more difficult of observance, as may be seen in the number of sacrifices and lustrations. (3.) Because they were shadows of the laws of the New Testament. These latter, therefore, as being of easier observance, succeed to the former; and, surely, it is better to serve the reality than to serve shadows. (4.) The older laws were unable to excite internal piety, and could only keep the people from idolatry, as the Fathers lay down unanimously; but the laws of the Church are ordained for the special purpose of exciting piety, as is clearly shown by the laws about fasting, hearing Mass, confessing, and communicating.

Only use not liberty for an occasion to the flesh. Do not (as the Protestants in our time are doing) use your freedom from Jewish ceremonies as an excuse for rushing into the lusts of the flesh. Do not let the flesh take what the Jew has been forced to give up.

But by love serve one another. As Chrysostom says: "*Having removed one yoke, he, lest they should wax wanton, imposes another, the yoke of charity, so much the more strong as it is more light and pleasant.*" Do not, says the Apostle, serve ceremonies, nor yet the flesh; I would have you free from both, and subject to one another through the spirit of love. The love of the Spirit is opposed to that love of the flesh so much boasted of by Adamites and other obscene sectaries.

1. The Apostle, as Chrysostom says, here cuts at the root of the evil, viz., the heresy and schism which induced some of the Galatians to try and draw others away to Judaism, and declares it to be pride and the love of power. He then applies the remedy, viz., charity.

"*Since you have been torn asunder, while you were trying to get the mastery one over the other, now serve one another and return to unity. As fire melts wax, so does love more readily disperse all pride and arrogance*" (Chrysostom *in loco*).

2. Chrysostom does not here say *love one another*, but *serve one another*, because charity makes men servants, not by compulsion, but by glad choice, even to the extent of performing the meanest services

for the poor and the afflicted. This holy and free service is not bondage, but a noble freedom, to be sought for by all Christians.

3. From the liberty of the law and the liberty of the flesh the Apostle now passes, by an easy transition, to the second part of the Epistle. From doctrine he proceeds to morals, with the view of improving the conduct of the Galatians.

Ver. 14.—*For all the law is fulfilled in one word.* That is, the whole law so far as it concerns our neighbour, or according to what was said in the preceding verse, as we serve one another. Cf. Rom. xiii. 8. S. Augustine (*de Trin.* lib. viii.), S. Thomas, Anselm, however, say that the whole law rests on the love of God or of our neighbour, but that the latter presupposes the former, inasmuch as our neighbour is to be loved for the sake of God. Therefore he who loves his neighbour both fulfils the law, which says, *Thou shalt love thy neighbour*, and also loves God and fulfils the law, which says, *Thou shalt love the Lord thy God.*

Ver. 15.—*But if ye bite and devour one another.* Beware, if you attack one another with calumnies, lest you be mutually consumed. Two men calumniating and enviously pursuing each other are like two dogs fighting, and biting each other. They consume each other, nay, they devour themselves. Well said the poet: "*Than envy nothing is more just, for it forthwith bites and tortures its author.*" And therefore: "*Than envy not even Sicilian tyrants have found a greater torment.*" See my notes on Phil. i. 18, where I enumerate the properties of envy. Wisely and piously said S. Augustine (*Sent.* 179): "*To a religious man it ought to be little not to excite enmities, or to excite them only by awkward speech; he ought to strive to extinguish them by seasonable discourse.*"

Ver. 16.—*I say then, Walk in the Spirit.* The summary, the one aim of the whole of this Epistle, is this: Walk not in the law, not in the flesh, but in the Spirit. The root of all your trouble is want of the Spirit: if you had Him, you would shut out as well the legal as the carnal life.

To walk in the Spirit is to order our whole life after the impulse of the Spirit, who inspires us to works of piety, to prayer, faith,

charity, and works of mercy. This Spirit the Apostles received abundantly at Pentecost, as did the first Christians, and they added to the gift they then received by loyally following His workings, by labouring and suffering everything, if only they might bring others to Christ, by fiery charity and burning zeal. Whither has fled that Spirit now? Lord Jesus, kindle in us that fire which Thou camest to send on earth, and which Thou didst will to burn vehemently.

Ver. 17.—*The flesh lusteth against the Spirit.* From this the Manichæans inferred that man has two souls—one spiritual, which is good and the gift of a good god, and another carnal, which is evil and the gift of an evil god. Some philosophers, too, hold that man has two souls—one sensational, by which he feels, eats, and generates as do the beasts; and another rational, by which he reasons and understands as do the angels; and they depend for this conclusion on the contrary appetites and mental operations found in the same individual.

1. But it is certain that in man there is but one soul, and that a rational one, but which also in a special degree embraces vegetative and sensational powers. Hence, as man has in him both sets of powers, it is no wonder if he experiences contrary appetites, carrying him to diverse objects, and exciting him to action when they are present. In its *powers* the soul of man is twofold or rather threefold.

2. The word *flesh* stands by metonymy for that concupiscence which is in the flesh, impressing on it its own ideas and desires.

3. This concupiscence resides not only in the sensitive appetite, but also in the rational, as S. Augustine points out (*Conf.* viii. 5); for as in the domain of desire it excites the appetites of hunger and procreation, in the domain of self-protective instinct the passions of envy and hatred, so in the domain of reason it arouses the desire to excel and the spirit of curiosity. All our mental powers are infected by the leaven of original sin, but they are described as the *flesh*, because the desires of the flesh are those that are most frequently and most violently aroused, and so are

the principal part of our desires, and give their name to the whole. Hence the Apostle uses the phrase "works of the flesh," *i.e.*, of concupiscence, not only for fornication, drunkenness, and revellings, which are strictly fleshly sins, but also for such things as the service of idols and envy, which are strictly sins of the rational part of our nature.

4. *The flesh lusteth against the Spirit*, because it lusteth for carnal things, and *the Spirit against the flesh*, because it desires spiritual goods. This warfare is carried on within between the flesh and the Spirit; their forces are marshalled by the Apostle when he says, on the one side, *The works of the flesh are manifest, which are these*, &c., and on the other, *But the fruit of the Spirit is love, joy*, &c. Prudentius gives a vivid description of this warfare in his *Psychomachia*, and S. Augustine in his "Confessions" (viii. 11). Cassian (*Collat.* iv. 11) describes it as follows: "*The flesh delights in lust and lasciviousness; the spirit can hardly be brought to acknowledge the existence of these natural desires. The flesh seeks for sleep and food; the spirit is so engaged in fasting and watching that with difficulty it brings itself to consent to the necessities of nature. The flesh would abound in this world's goods; the spirit is content with the slenderest provision of daily bread. The flesh loves the baths, and troops of flatterers; the spirit rejoices in squalor, and in the silence of the desert. The flesh is fed on honours and praises; the spirit joys in the persecutions and injuries inflicted on it.*" See to the motives of grace and of nature depicted by Thomas à Kempis in his "Imitation of Christ" (lib. iii. c. 59), in his own simple but vigorous style.

The Abbot Pamenius, in his "Lives of the Fathers" (vii. 27), rightly describes concupiscence as *an evil will, a devil attacking us;* or, as Abbot Achilles in the same passage puts it, as *a handle of the devil.*

Augustine at one time thought that this warfare was waged in a sinner under the law, not in one living under grace; but he afterwards modified this opinion (*Retract.* i. 24). It is beyond question that it is found in the Saints, nay, is the more fierce in proportion as they strive to live more spiritually. Accordingly, S. Augustine says

(*Serm.* 43 *de Verbis Domini*): "*The Spirit lusteth against the flesh in good men, not in evil men, who have not the Spirit of God for the flesh to lust against.*"

Again, commenting on Ps. lxxvi. 2. (A.V.), S. Augustine says: "*You have to meet an attack not only from the wiles of the devil, but also from within yourself—against your bad habits, against your old evil life, which is ever drawing you to its wonted courses. On the other hand you are held back by the new life, while you still belong to the old. Hence you are lifted up by the joy of the new, you are weighed down by the burden of the old. The war is against yourself; but just where it is irksome to yourself it is pleasing to God, and where it is pleasing to God you gain power to conquer, for He is with you who overcometh all things. Hear what the Apostle saith: 'With my mind I serve the law of God, but with the flesh the law of sin.' How with the mind? Because your evil life is hateful to you. How with the flesh? Because you are beset by evil suggestions and delights. But from union with God comes victory. In part you go before; in part you follow after. Betake yourself to Him who will lift you up. Being weighed down with the burden of the old man, cry aloud and say: 'O wretched man that I am; who shall deliver me from the body of this death, from the burden which is weighing me down' —for the body which is corrupted weigheth down the soul. But why is this warfare permitted to last so long, even till all evil lusts are swallowed up? It is that you may understand that the punishment is in yourself. Your scourge is in yourself, and proceeds from yourself, and therefore your quarrel is against yourself. This is the penalty imposed on any one who rebels against God, that as he would not have peace with God he shall have war within himself. But do you hold your members bound against your evil lusts. If anger, for example, is roused, remain close to God and hold your hand. It will not do more than rise if it finds no weapons. The attack is on the side of anger; the arms, however, are with you; let the attacking force find no arms, and he will soon learn not to rise if he finds that his rising is to no purpose.*" Cf. my comments on Rom. vii. *in fine.*

These are contrary the one to the other: so that ye cannot do the

things that ye would. You would wish to be free from the feelings of lust, anger, and gluttony, so as not to be hindered from charity, temperance, chastity, and prayer; and yet you are not free, nor can be free in this life. Or, on the other hand, you would wish to do cheerfully heroic deeds of virtue, but often you cannot, because the flesh is contrary. Anselm well says: "*Your lusts do not allow you to do what you wish; do not permit them to do what they wish, and then neither you nor they will attain your ends. Although lusts rise in you, yet they are not consummated if you withhold your consent. In the same way, though there may be in you good works of the Spirit, yet they are not consummated either, because you cannot do them cheerfully and perfectly, while you have the pain of resisting your lusts.*"

Ver. 18.—*But if ye are led of the Spirit, ye are not under the law.* This anticipates a possible objection of the Galatians that they had apparently only exchanged one yoke for another heavier one, under which they had constantly to fight a tedious and irksome battle. The Apostle replies to this that if they were led by the Spirit they were not the slaves of concupiscence but its masters, and so were not under the law, inasmuch as they kept its provisions not from fear, but by spontaneously doing what it bade, and restraining the motions of concupiscence forbidden by it.

The Galatians were not, says S. Paul, under the law as a compelling force, still less under it as accusing and condemning, but they were under it as binding the conscience. Even so, however, they kept the law of their own accord, and so might be said to be outside the law, or above the law; not under it, but rather under the Spirit. This is why, after enumerating the fruits of the Spirit, he adds, *Against such there is no law.*

Ver. 19.—*The works of the flesh are manifest.* The works that spring from the flesh, *i.e.*, from concupiscence, as I said in the note to ver. 17.

Fornication. On the works of the flesh in detail, see Jerome, Anselm, and S. Thomas.

Uncleanness. Effeminacy. The effeminate are guilty of mutual pollution, contrary to the instincts of nature.

Lasciviousness. Any wanton, and, according to Jerome, extraordinary form of lust. He adds: "*The works of the married even, if not done with delicacy and modesty, as in the sight of God, and if merely for the procreation of children, come under the Apostle's description of uncleanness and lasciviousness.*" This, of course, must be understood of mortal sin; cf., *e.g.*, the act of matrimony is performed otherwise than nature dictates, or if its consummation is purposely prevented; for then both are guilty of mortal sin, excluding them from the Kingdom of heaven. Otherwise lust in the married is only venial.

Ver. 20.—*Wrath.* Anger is the desire for revenge, and is a deadly sin when a bitter revenge is sought, or an object on which to bestow the angry feelings. It is venial only when it is instinctive, or when it aims at some slight revenge. The Apostle, therefore, is dealing here with the various sins enumerated in their highest and extremest form, for it is then only that they exclude from the Kingdom of heaven (ver. 21).

Heresies. Acts of private judgment against the teaching of the Church. These evince great temerity and presumption.

Ver. 21.—*Revellings.* This seems to teach that immoderate indulgence in the pleasures of the table is a mortal sin, as it excludes from the Kingdom of heaven. On this I remark that some theologians hold from this verse that gluttony and lust are mortal sins, not only if they impair the use of reason, but if they be excessive. They rely on the case of the rich man in the parable, who was condemned, not because he was a drunkard, but because he fared sumptuously every day; on the words of Isaiah (v. 22), where *woe*, *i.e.*, eternal damnation, is threatened against those who are mighty to drink strong drink; on the fact that excess in eating may be more than bestial; and they ask why should gluttony, so degrading to reason as it is, not be a mortal sin, if pollution is.

But the common opinion of doctors is in favour of a milder view, viz., that excess in eating is not a deadly sin, except when it seriously impairs the health, or causes some disease; or when a man eats with the object of vomiting, so as to commence again—and even this some hold to be not a deadly sin.

1. Note that *revellings* represents the Greek word κῶμοι, which stands for the lascivious words and actions of drunkards, for obscene songs, dances, and kisses. Hence Bacchus is called Comus, and κωμάζειν is to revel, or to be wanton. Cf. notes to Rom. xiii. 13.

2. If the word is to be understood of banquetings, then it must be also understood of them in their most extreme and finished form, when men sit at table till they are overcome with excess. Cf. Isa. xxviii. 8. As in the preceding words the Apostle subjoins variance to wrath, and heresies to seditions, and murders to envyings, so here he subjoins revellings to drunkenness, the second member in each case showing what the first tends to end in. Cf. Prov. xxiii. 20.

1. As to the opinions referred to above, I remark as follows: (*a*) to fare sumptuously is by itself a venial sin, and becomes mortal only when it leads to vomiting and similar excesses. (*b*) It also becomes a mortal sin *per accidens*, *i.e.*, when it is united to drunkenness, lust, slander, cruelty, and contempt for the poor. This last was the sin of Dives.

2. The denunciation of Isa. v. 22 is directed against those who mix their drinks so as to make them more intoxicating, and who make a point of making themselves and their guests drunken, and think their hospitality disgraced if they fail in this.

3. Undoubtedly gluttony is a base thing in itself, but so are all our bodily functions; but they are not entirely contrary to right reason, unless indeed they deprive reason of its power to act. The case is different with aberrations of the generative powers. The act of copulation is ordained for a special end, and in its proper method. To defeat this, or to elude the end, is to go contrary to the workings of God, and is therefore a deadly sin.

Ver. 22.—*But the fruit of the Spirit is love.* The works of the Spirit are opposed to the works of the flesh, *i.e.*, those works which are performed through the influence of the Holy Spirit, by which we merit that kingdom from which the works of the flesh exclude those who do them.

Observe that these fruits are different dispositions, or rather acts,

of the different virtues—the acts that the virtues beget in the soul, such as joy and peace. Observe, too, that the Apostle does not give a complete catalogue of all these fruits, but only of the more conspicuous ones, and of such as are opposed to the works of the flesh just specified. And in the third place, notice that the first fruit of the Spirit is charity, it being the parent of all the rest.

Joy. The joy which springs from a clear conscience, one free from guilt and from mental disturbances. A contented mind is a perpetual feast. Cyprian (lib. *de Disciplinâ et Bono Pudicitiæ*) says: "*The greatest pleasure is to have conquered pleasure; and there is no greater victory than that that is obtained over our lusts.*" On the other hand, the fruit of concupiscence is grief and sorrow. As Chrysostom says (*Hom.* 13 *in Acta*), "*impure pleasure is like that obtained by a scrofulous man when he scratches himself. For to this pleasure, so short-lived, there succeeds a more enduring pain.*"

Peace. The peace, says Jerome, enjoyed by the mind that is free from all passions. The pure mind, undisturbed by fear of punishments, or remorse for past sins, is in friendship with God, enjoys a wonderful calmness, and inspires its tranquillity into others, so that, as much as possible, it lives at peace with all men. This is a peace that passeth all understanding (Phil. iv. 7); and even if holy living brought no other reward than this, it yet would be quite sufficient of itself to stir us up to endure all sufferings, and undergo all labours.

Longsuffering. To have peace with ourselves and with others, we have need of patience to bear cheerfully every ill, especially those arising from the rough, haughty, or peevish tempers of others.

Gentleness. A man may be good and generous, and yet lack that courtesy and gentleness in word and deed which is one token of holiness. Cf. Wisd. vii. 22. Hence the common people are wont to gauge a man's holiness by his gentle courtesy, and to suffer themselves to be guided in their actions by one who shows this fruit of the Spirit.

Goodness. A disposition to do kindnesses to others, goodness being much the same as beneficence. Jerome says that Zeno

defines this latter thus: "*Goodness is a virtue which does good to others, or a virtue from which usefulness to others springs, or a disposition which makes a man the benefactor of his fellows.*" This is an evident token of the Holy Spirit, and was most manifest in Christ. Cf. Acts x. 38: If you have His Spirit, do harm to no one, do good to all.

Meekness. One, says Anselm, that is tractable, versatile, not self-opinionated; as opposed to one who is headstrong, who will bear no yoke, who is prompt to revenge an injury, and give blow for blow.

Faith. This, says Jerome, is a theological virtue, opposed to heresy, which makes us believe all that we ought to believe, even when opposed to nature, sense, and reason. But this faith is not so much a fruit of spiritual grace as its root and beginning. Accordingly, Anselm's explanation is better, who says that faith is loyal adherence to our promises, as opposed to dishonesty and lying. As the Holy Spirit is steadfast, certain, sure [Wisd. vii. 23], He makes His followers, like Himself, faithful and true. Or, *thirdly*, faith here may be taken for the disposition to believe what others say, for the spirit that is free from suspicion and distrust, for that charity which *believeth all things*, for the candid, open, and receptive mind.

Modesty. Modesty is the virtue which imposes a *mode* or rule to all external actions, and controls our speech, laughter, sport. It proceeds from the inward power we have to control our passions. Ambrose (*Offic.* i. 18) says: "*According to our external actions the hidden man of the heart is judged. From them he is declared to be light, or boastful, or heady, or earnest, or firm, or pure, or of good judgment.*" Cf. also Ecclus. xix. 27. Hence S. Augustine's counsel (*Reg.* 3): "*In all your actions let there be nothing to offend the eyes of any one, but only what becometh holiness.*"

Temperance. Abstinence, says Vatablus, from food and drink, or, as Anselm says, continence, *i.e.*, abstinence from lust. Continence differs from chastity, as war differs from peace. Hence continence is in the militant stage, and is but chastity inchoate. But it would be better to take *temperance*, with Aristotle, as a general

virtuous habit of the soul, restraining man from all lusts and passions. S. Jerome says: "*Temperance has to do not only with sexual appetite, but also with food and drink, with anger, and mental disturbance, and the love of detractation. There is this difference between modesty and temperance, that the former is found in the perfect, of whom the Saviour says, 'Blessed are the meek, for they shall inherit the earth,' just as He says of Himself, 'Learn of Me, for I am meek and lowly of heart.' But temperance is found in those that are in the way of virtue, who have not yet arrived at the goal; in whose minds impure thoughts and desires arise, but only to be checked; whose souls are polluted, but not overcome; in whom act does not follow evil suggestion. It is not enough, however, that the desires should be under the power of temperance; it must rule also over the three other emotions of sorrow, joy, and fear.*"

N.B.—The Greek MSS. here are imperfect, and want the word for modesty, and hence give only nine fruits of the Spirit, in which they are followed by Augustine and Jerome. On these fruits of the Spirit, see the remarks of S. Thomas in the *Secunda Secundæ* of his *Summa*, where he deals with them in detail.

Against such there is no law. There is no law to condemn those who show these fruits of the Spirit, and accordingly those who are led by the Spirit are not under the law, as was said in ver. 18.

Ver. 24.—*They that are Christ's*, &c. This sets out the preceding antithesis between the works of the flesh and the works of the Spirit. Two armies are ranged in battle array; but Christ's soldier crucifies his flesh with its affections and lusts, and not only these, but by fastings, hair-shirts, labours, and penances, he crucifies the corrupt flesh itself, as being the seed-ground of lust. So Anselm; but it is better to take *flesh*, not properly, but as standing for the concupiscence residing in the flesh, as in ver. 17. Those who are led by the Spirit of Christ have crucified their lust, their corrupt nature with its vicious tendencies and actual vices. "*They have subdued it*," says S. Augustine, "*out of that holy fear which abideth for ever, which makes us afraid of offending Him whom we love with all our heart and soul and mind.*"

Note that concupiscence here is, as it were, a soul: its *affections* are

its faculties; its *lusts* are its acts. Christians crucify these, *i.e.*, crush them with such pain as that endured by Christ when He was crucified. This they do (*a*) by the fear of hell and of God; (*b*) by reason, and a constant will, and a firm purpose of pleasing God; (*c*) by a vigilant watch over their eyes and their senses; (*d*) by prayer; and (*e*) by fastings, watchings, and other acts of austerity.

Ver. 25.—*If we live in the Spirit.* If we have this inward life of grace, let us live outwardly as the Spirit dictates. The Greek word used here denotes to follow a settled plan or order. Cf. notes to chap iv. 25. But according to Chrysostom and Theophylact, it is an exhortation to follow the rule of the Spirit of Christ, and not deviate into the ways of Judaism.

Ver. 26.—*Let us not be desirous of vain-glory.* Whoever seeks the praises of men seeks a vain thing. He pursues a bubble, swollen by wind, but void of all substance. The only true and lasting glory which alone can satisfy the mind, is with God. S. Jerome says: "*They are desirous of solid glory who seek the approval of God, and that praise which is due to virtue.*"

Provoking one another. To broils, lawsuits, and other contests. The thirst for praise and eminence gives birth to these rivalries and to envy: while Pompey will not brook an equal, nor Cæsar a superior.

CHAPTER VI

1 *He moveth them to deal mildly with a brother that had slipped,* 2 *and to bear one another's burden:* 6 *to be liberal to their teachers,* 9 *and not weary of well-doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men,* especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

SYNOPSIS OF THE CHAPTER

i. He exhorts the Galatians to good works, especially works of mercy towards Christians, particularly doctors and catechists. He bids them not to seek for the praise of men, but to study to sow seeds of good works, from which they may reap eternal life.

ii. He opposes (ver. 12) his own glorying in the Cross of Christ to that of the Jews in circumcision.

Ver. 1.—*Brethren, if a man be overtaken in a fault,* &c. The Apostle enjoins here the brotherly correction of any fault, but with a special reference to sins committed through the eyes, as Jerome correctly observes—the sin of Judaism, against which the whole Epistle is directed, being of that character. He bids them correct the Judaisers, but in a brotherly manner. There is a parallel to this passage in Rom. xiv. 1, where *a man overtaken in a fault* is described as *weak in the faith.* There he is to be received, here he is to be instructed. This is another instance of the close connection between these two Epistles, which I have so often pointed out. In the earlier chapters of both Epistles he vigorously attacks the tenets of the Judaisers, and in the latter he moderates his tone.

S. Paul is not speaking here of those who are obstinate in their evil doing. These, as S. Gregory insists, because they sin deliberately, are to be rebuked sternly. Their hard hearts, as Tertullian says, must be broken, not soothed. S. Paul is referring to those who, being weak in the faith, have been seduced into Judaism, have been overtaken before they could resist. The Greek word rendered *fault* denotes an accidental fall, as when one through inadvertence stumbles over a stone, or falls into a ditch.

Restore. Ephrem renders this *raise;* the Vulgate, *instruct;* and Vatablus [with the A.V.], *restore.* Erasmus, indeed, but wrongly, thinks the *instruite* of the Vulgate is a copyist's error for *instaurate.* The texts, however, are against this. The difference in meaning, in any case, is not important. The restoring of a man in faith and morals is the same as the instructing him in them.

In the spirit of meekness. Gently, tenderly, kindly. *Spirit* here is

used to denote the *gift of the Spirit*, as Chrysostom observes. The Spirit, by the words of admonishment He inspires men to use, breathes into him who uses them His own mildness and benignity. Rebuke is like a bitter medicine, bearing away the disease; hence it is to be sugared over with mild words and sympathetic temper, that its bitterness may not be tasted.

S. Chrysostom (*Hom.* 52 *ad Populum*) says, with equal truth and beauty, that our speech becomes the speech of Christ, if, throughout it all, we imitate His benignity. S. Dionysius (*Ep.* 8 *ad Demophilum*) says that it was the meekness of Moses which won for him his special intimacy with God, and says that if pastors feed Christ's flock with similar meekness, they will show thereby that they love Christ above all things, and will be so accepted by Him. Towards the end of the letter, S. Dionysius relates a striking proof of this, drawn from a vision vouchsafed to S. Carpus, when he was bitterly enraged against some heathen who had seduced two Christians from the faith. Christ, chiding him, said: "*Strike Me, for I am ready to suffer again for man's salvation, and to suffer gladly, if only other men do not sin.*"

Hence, too, S. Augustine lays down the mode in which correction should be ministered: "*The task of rebuking others' sins is never to be undertaken, except when after self-examination our conscience assures us in the presence of God that we do it simply out of love of the offender. Love, and then say what you will. In no way will that which sounds like a curse be a curse indeed, if you recollect and feel throughout that your only wish in using the sword of the word of the Lord is to be the deliverer of your brother from the snares of sin.*" If, however, any feeling of impatience or anger do assail us while we are administering our rebuke, let us, he says, bear in mind, "*that we ought not to be rigid towards sinners, since we ourselves sin even while rebuking sin, inasmuch as we feel angry with the sinner more readily than we feel pity for his misery.*" So too S. Basil (*Reg.* 51), urges that Superiors, and all who engage in the work of healing spiritual diseases, should take a lesson from physicians, and not be angry with the patient, but attack his disease.

Considering thyself, lest thou also be tempted. S. Paul passes from the distributive plural to each individual — from *brethren* to *thou*. It would have been offensive to address the whole community, and to insinuate that it might as a whole be tempted and fall. His appeal was likely to be more effectual if addressed to any individual member, to remind him that God suffers those to fall who are hard towards others. Often, in the "Lives of the Fathers," we read that older men, who had reproved with excessive severity their juniors for lust or other sin, were themselves smitten with the same passion, that they might learn to have mercy on others.

Cassian relates (*de Instit.* lib. v.) the saying of an abbot, that in three things he had judged his brethren, and through the same three things he had fallen, in order *that the heathen might know themselves to be but men.* Another of the Fathers was wont to exclaim, weeping, whenever he heard of any one falling: "*He to-day, and I to-morrow.*" In the same way, whenever we hear of the fall of any neighbour, let us each say: "*I am a man, and nothing that is human is foreign to me.*" As S. Gregory says (*Hom.* 34 *in Evang.*), "*True righteousness is merciful, false is unforgiving.*" Cassian relates (*Collat.* ii. c. 13) that a certain young monk, who was grievously assaulted by the desire of fornication, went to an older monk, who was uncouth and void of discretion, and who forthwith scolded him bitterly for his impure imaginings. On this the young monk lost heart, and determined to return to the world, and to marry. Abbot Apollo, however, perceived what was amiss, and with gentle words induced him to remain true to his vow. Then going to the cell of the older monk, he prayed that God would subject him to the same temptation as that of the younger man. Soon the prayer was granted, and the older man became as one distracted. On perceiving this, Apollo went to the old man, and told him that God had sent him that temptation that he might learn to feel for those who were younger, so as not to drive them to despair, as he had recently done in the case of the younger monk who came to him. Cf. Isa. l. 4; xlii. 3; S. Matt. xii. 20.

S. Augustine (*Serm. Dom. in Monte.*, lib. ii. c. 20) has these

three excellent rules for the correction of our neighbour: "*Great care must be taken that, when duty compels us to correct any one, we think*—(1.) *whether the fault is such as we have never committed in the past, nor are subject to at the moment.* (2.) *If we have been addicted to it, and now are not, let some thought of human weakness touch the mind, so that our reproaches may spring not from hatred but from pity; and, whether our efforts succeed in reforming the offender, or only avail to confirm him in evil* (*for the issue is uncertain*), *in either case we may be certain that our own eye is single.* (3.) *If, however, we find on reflection that we ourselves are guilty of the same fault as he whom we undertake to correct, let us not rebuke him nor scold him, but only mourn together, and invite him not to obey us, but to unite with us in guarding against the common enemy.*"

Ver. 2.—*Bear ye one another's burdens.* 1. Let each bear with the weaknesses of others. Do you bear another's irritability and hasty words, and let him put up with your moroseness and sluggish temperament. Reflect that your neighbour's failings are a greater trouble to himself than they are to you, and sympathise with him accordingly.

2. A better interpretation, and as being more general, is that *burdens* stands for whatever oppresses our neighbour—his illnesses, his cares, his vices—which call for compassion, help, and comfort. Be a foot to the lame, eye to the blind, staff to the aged. Cf. S. Augustine (*Enarr. in Ps.* lxxvi.).

3. S. Basil's interpretation (*Reg. Brev.* reg. 278) is still more to the point: "*Sin is a burden pressing on the soul, nay, weighing it down, and dragging it down to hell.*" As a beast sinks under a burden too heavy for him, so does the soul, burdened with sin, sink down to hell, without power of itself to raise itself. The *fault* of the preceding verse shows the nature of the *burden* here referred to, as does verse 5, following.

Although every sin is here called a *burden*, yet the Apostle specially refers to that of Judaism, which was called a *yoke* of bondage in chap. v. 1. Hence the exhortation, strictly speaking, is that if any one be found sinking under the burden of Judaising

ceremonies, he is not to be harshly censured, but gently and sympathetically lifted up, and restored to the Church. Just as an ass that has fallen under its load is able to rise when the load is taken from its back, so the sinner is able to rise from his sin when another, by his gentleness and kindness, shares the burden with him, and so removes it from him. So says S. Basil: "*We remove this burden one from another as often as we take the trouble to bring to a better mind those who have sinned and fallen.*" Cf. Isa. liii. 4.

We bear our neighbour's burden then—(1.) by sympathetic correction of him; (2.) by prayer that God will take it from him; (3.) and most completely by penances, when, after Christ's example, we bear others' sins by undergoing in expiation of them voluntary fasts and hair-shirts, and other modes of discipline.

1. Sin is the heaviest burden man can be called on to bear. S. Augustine (*Hom.* 22 *in Loco*) says: "*See the man laden with the burden of avarice; see him sweating under it, gasping, thirsty, and making his load the heavier. What do you look for, O miser, as the reward for this so great labour of yours? Why do you toil thus? What do you long for? Merely to satisfy your avarice. It can oppress you, but you cannot satisfy it. Is it by any chance not grievous? So much so that you have even lost the power of feeling? Is not avarice grievous? If not, why is it that it wakes you from sleep, and sometimes prevents you from sleeping at all? Perhaps too with it you have a second load of indolence, and so two most evil burdens pulling you in different directions. They do not give you the same orders. Indolence says, 'Sleep;' avarice says, 'Rise.' Indolence says, 'Avoid the cold;' avarice says, 'Bear even the storms of the sea.' The one says, 'Rest;' the other, so far from allowing rest, bids you cross the sea, and venture on unknown lands.*" S. Augustine adds that Christ takes away this burden of lust, and puts in its place His own yoke of charity, which does not weigh down, but, like wings added to a bird, enables its possessor to rise.

2. It is the proper office of charity to teach us how to bear these burdens in turn, as S. Augustine points out from the beautiful image of stags (*Hom.* 21 *in Eadem Verba*): "*It is the office of love*

to bear others' burdens in turns. It has been said that stags when crossing water are accustomed to help each other, by those in front carrying the weight of the heads of those behind. The foremost stag, having no one on whom to rest his head, is relieved in turns by some stag who is less fatigued. Bearing one another's burdens, in this way they cross over the water, and so reach dry land once more. Perhaps Solomon was alluding to this peculiarity of stag-life when he said, 'Let the friendly stag, and the young of thy thanksgiving, speak with thee; for nothing is such a test of a friend as his willingness to bear his friend's burdens.' You will bear your friend's bad-temper by being not angry with him; and then when you are in your turn vexed, he will remain undisturbed. So too if one has mastered his own loquacity but not his obstinacy, while another on the other hand has overcome his own obstinacy but not his loquacity, let each bear the other's burdens until both be healed. So too did S. Paul write: 'Look not every man on his own things, but every man also on the things of others, adding: 'Let this mind be in you which was also in Christ Jesus,' meaning that, as the Word became incarnate and took our sins upon Him, so should we, like Him, bear the burdens of others. Let us then show to those who are in trouble what we should wish shown to us, if our positions were reversed. 'I am made all things to all men, that I might gain all,' says S. Paul. He was made all things to all men by regarding it as possible that he himself might have been in the position of the man he was anxious to set free."

Those who support the weaknesses and burdens of others are happily compared to bones by S. Basil, when explaining the words of Ps. xxxiv. 20: "He keepeth all His bones:" "*Just as bones are given us to support the weakness of the flesh, so in the Church there are some whose functions it is by their fortitude to strengthen the weaker brethren. And as the bones are fitly jointed, and formed into a unity by nerves and ligaments, so in the Church of God does charity bind all together into a perfect whole. It is of the solution of this continuity that the Prophet speaks when he cries, 'All my bones are out of joint.' And again it is of some internal weakness that he complains when he prays, 'Heal me, O Lord; for my bones are sore*

troubled.' And it is of their preservation that he says, 'Not one of them shall be broken.' And when they are worthy to give honour and praise to God, he exclaims, 'All my bones shall say, Lord, who is like unto Thee?'"

3. From this it follows that those who feel for others' woes are strong in virtue, like bones, and have, therefore, the tokens of a perfect Christian, while, on the contrary, those who are devoid of sympathy are self-convicted of some concealed viciousness of character. This is what Cassian says (*Collat.* xi. c. 11): "*It is an evident mark of a soul not yet freed from the dregs of wickedness that it does not compassionate the sinner, but judges him harshly. For how can he be perfect who wants that which fulfils the law, which bears others' burdens, which is not wrathful, is not puffed up, which thinketh no evil, which beareth all things, believeth all things, endureth all things? The righteous man hath regard for the life of his beasts, but the tender mercies of the wicked are cruel. Therefore it is certain that the monk who judges others harshly is himself under the power of the same sins as the man he condemns.*" For other illustrations of this subject, see the notes to Num. xi. 12.

And so fulfil the law of Christ. The law of Christ is love. Cf. S. John xxiv. 35; xv. 12. The most difficult act of love, and the one most expected by Christ, is that we bear one another's burdens. If we do this, we do our duty to our neighbour, and so fulfil the law of Christ.

Again, we fulfil this law when we supply by charity others' breaches of the law. If one breaks the law by the use of angry words, let another supply his defects, and keep the law in his stead, by patience and sympathy. Or, what is more to the immediate purpose of the Apostle, if any bear with a Judaiser and bring him to a better mind, he supplies what the latter lacks, and so fulfils the law of Christ. S. Bernard (*de Præcept. et Dispens.*) says that a man who has sinned and then repented, and prayed for forgiveness, fulfils the law which he had previously broken.

Ver. 3.—*For if a man think himself to be something*, &c. If a man is proud of his superior spirituality, and despises his brother,

and treats him harshly for sinning—especially for Judaising—he is nothing, and so he deceiveth himself.

Ver. 4.—*But let every man prove his own work.* Let no one treat his neighbour as the Pharisee the publican, but rather take heed to his own works, and see whether the motive of them be pure. He will probably find many faults, and so will not think himself to be something. But even if he finds none, or very few, then shall he have rejoicing in himself alone—that is, in his own conscience—and this will be in the Lord, who gave him the power to do all his good deeds. He will not rejoice because he finds himself good by comparison with others, *i.e.*, he will not have rejoicing in another, as S. Paul expresses it. So Chrysostom, Theophylact, Anselm.

S. Jerome says well: "*The meaning is this: You who think yourself spiritual, and superior to another's weakness, ought to consider, not his weakness, but your own strength; for he does not make you a perfect Christian by any inability of his to pass from Judaism to Christianity. If indeed your own conscience does not reprove you, you have whereof to glory in yourself, but not in comparison with him. An athlete is not necessarily strong because he has overcome a competitor who was feeble. If he really is strong, he rejoices in his strength, not in his rival's weakness. Or we may understand the Apostle's words as meaning: If a man on due consideration finds nothing to reproach himself with, he is not to go and trumpet the fact abroad, that he may win the applause of men, but keep his knowledge to himself, and say, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ.*" But the first interpretation is closer to the text.

Ver. 5.—*For every man shall bear his own burden.* This seems *primâ facie* in conflict with ver. 2. Jerome harmonises the two by referring ver. 2 to the present, and ver. 5 to the future, *i.e.*, to the day of judgment. In the world we can help each other, but at the dread Tribunal neither Job, Daniel, nor Noah can free the souls of their own sons even, but each shall bear his own iniquities. Cf. Ezek. xiv. 14. Christ will examine us, not as to the doings of others, but as to our own. Let us prove our own doings, therefore, to make sure that they will be able to stand the last great trial.

The Protestants therefore are wrong in twisting these words into an argument against purgatory, and against the prayers we offer for souls there. The Apostle is not speaking of purgatory, but of the day of judgment, and then he says each shall bear his own burden. Before that day, however, we can, as required by the article of the Communion of Saints, help one another, whether those we help be living or in purgatory.

Observe that each of us, as he leaves this life, takes with him nothing but his own works. These works are, as it were, burdens that we carry as we travel towards the judgment-seat of Christ, which, when examined, will show whether our destiny is heaven or hell. As is the burden, so will the bearer be declared, and so will be the burden of reward or punishment.

Ver. 6.—*Let him that is taught in the word*, &c. S. Ambrose understands this to refer to him who is taught *through* the word of a teacher or catechist. S. Jerome agrees with him in referring the duty of communicating good to the catechumen, who is to assist his benefactor, the catechist. Marcion, according to S. Jerome, explained these words to order the former to communicate with the latter in prayer, holy living, and all good *spiritual* things.

The word rendered *him that is taught* shows the antiquity of catechising. In the earliest days indeed it was regarded as impious to divulge Christian mysteries, and all teaching was accordingly oral. S. Paul refers to the practice in 1 Cor. xiv. 19. The Apostles were followed by the Fathers, witness the catechetical lectures of S. Cyril of Jerusalem, the *Liber de Catechizandis Rudibus* of S. Augustine, and the great Catechetical Oration of Gregory of Nyssa. John Gerson, Chancellor of Paris, following this primitive custom, took delight in teaching the young and in hearing their confessions, as many men of religion, and many doctors, still do, to the great profit of the Church. While so many unlettered and ignorant men are in the Church, who do not know anything of the mysteries of the Holy Trinity, of the Incarnation, and of the redemption wrought by Christ, and who repeat their Creed like a parrot his "Good morning," the work of catechising will never be obsolete. See the

decree on this point drawn up by the Council of Trent, Session xxiv. c. 4 and 7.

John Gerson wrote a tract in praise of the custom and in defence of his practice. "*It seems to many a work so unworthy of a doctor and a famous man of letters, or a dignitary of the Church, to catechise the young, that it has been made a reproach even against me that I have engaged in it. But they should be convicted of their error by the words of Christ, who said, 'Suffer little children to come unto Me.' O most holy Jesu, who after this can be ashamed of his condescension to children, when Thou, who art God, stoopest to receive their embraces? Give me a man who is spiritual, who seeks not his own but the things of Christ Jesus, who is filled with charity and humility, in whom is no place for vanity or covetousness, whose conversation is in heaven, who is as an angel of God, moved by neither blessing or cursing, whom no bodily delight can goad or entice, who dwells in the highest citadel of contemplation, and is learned in the science of souls. Such a man will understand what I mean. But people say that my position as Chancellor calls me to higher tasks. I do not know what can be a higher work than to snatch souls from hell, and to plant them and tend them as good plants in the fair garden of the Church. They retort that I should do this better by public preaching. This may indeed be a more imposing work, but in my judgment not so fruitful. The cask will long retain the perfume that it once acquired in its early days. Come then to me, children; I will teach you what is true: you shall repay me with your prayers. So shall we in turns rejoice our guardian angels.*"

Ver. 7.—*Be not deceived.* Do not, says Anselm, excuse yourselves from the duty of helping your catechists on the plea of poverty or family calls. This may deceive men; it cannot deceive God. So Jerome and Theophylact.

These words, however, may perhaps be better referred to ver. 4, *Let every man prove his works honestly before God.* In this let him not err. He may throw dust in the eyes of men; he will not elude the vigilance of God. The words that follow show that this clause is to be taken in the wider sense.

God is not mocked. The Greek word here is very vivid. It denotes the action of those who turn their back on a person, and then put out the tongue or point the finger at him.

Whatsoever a man soweth. Our life is the seed-time; the future life is the harvest. What we sow now we shall reap then in blessing or in cursing.

Ver. 8.—*For he that soweth to his flesh shall of the flesh reap corruption.* He who does carnal works, and casts them as it were seed into his flesh, shall of this carnal seed reap death now and hereafter. The reference is chiefly to sins of gluttony and impurity. On the other hand, those who sow spiritual things strengthen the spirit within, and shall reap life everlasting.

But although the phrase is couched in general terms, the Apostle's immediate reference is to the works of beneficence done by catechumens for their teachers. In either case the meaning is the same.

Ver. 9.—*In due season we shall reap if we faint not.* The "due season" is the Day of Judgment. If we are not tired here of doing well, we shall attain that perfect peace where fatigue cannot come.

Ver. 10.—*Let us do good unto all men.* While the time of sowing lasts, let us do good to all—not only to catechists, but to all, even to the heathen, though specially to our fellow-Christians, who are members of the same household of God. S. Jerome relates a beautiful example of this in the Apostle S. John: "*When he was living at Ephesus in his extreme old age, and was with difficulty carried into the Church in the arms of his disciples, nor could find breath for many words, he would say nothing time after time but, 'Little children, love one another.' At length, his hearers being tired of hearing nothing else, asked him, 'Master, why do you always repeat the same exhortation?' He replied in a sentence worthy of him: 'Because it is the Lord's command; and if this be done all is done.'* To this Jerome adds: "*Brief is the course of this world. Titus, the son of Vespasian, was wont to say at evening, if he could recollect no good action during the day, 'I have lost a day.' We do not reflect that we lose an hour, a day, a moment, time, eternity, whenever we speak an idle word, for which we shall have one day to give an account.*"

Posidippus, and, following him, Blessed Thomas More and Giraldus (*Syntag.* 1), happily describe this *opportunity* (καιρός): "'*Who art thou?*'—'*I am time, who destroys all things.*'—'*Why do you hasten by so quickly?*'—'*I am always in motion.*'—'*Why with wings on your feet?*'—'*I travel as does the light breeze.*'—'*Why carry razors in your hand?*'—'*To show that nothing is keener than I.*'—'*Why does a lock hang over your forehead?*'—'*That you may lay hold of me as I approach.*'—'*Why bald behind?*'—'*To show that when I have once flown by no one can bring me back, however much he may wish it.*'"

Would that we would reflect how short is the time of our trial, how time flies never to return, how on each moment hangs eternity! How zealous should we then be in all good works. What we now neglect, we shall never regain; for in a short time all opportunity for living, acting, meriting, will vanish away. Cf. Rev. x. 6. When time shall be no more, eternity will be with us. "*Short is the time given us in this present life. Unless we employ it on needful things, what shall we do when we pass into the next world?*" (S. Chrysostom, *Hom.* 17 *in Joan.*). The pagan Seneca (*Ep.* i.) can say the same: "*It is a disgrace to lose time through mere carelessness; and if you will notice it, you will see that a great part of life glides by with those who do evil, the greatest part with those who do nothing, and the whole with those who do anything else.*"

S. Gregory Nazianzen says, in his *Iambics*, that life is a market in which we can procure all wealth, *i.e.*, all virtues; but when it is closed, there remains no more chance of buying. The time for buying is short, nay, it is a single day, when compared with eternity.

Ver. 11.—*Ye see how large a letter.* S. Chrysostom and Theophylact understand this to mean: You see what misshapen letters I have formed, but your love for me will excuse their imperfections. S. Augustine: Ye see how freely and openly I have written, without any fear of the Judaisers. S. Hilary, and others following him: Ye see what lofty ideas I have put before you. S. Jerome, however, thinks that the words show that up to this point S. Paul had used an amanuensis, but that from here to the end he wrote himself, to

prevent any one from objecting to the genuineness of the Epistle. The best explanation is that which sees an allusion to the length of the letter, and a reference to S. Paul's affection for the Galatians, which had made him dispense with his usual amanuensis, and write a long letter with his own hand.

Ver. 12.—*As many as desire to make a fair show in the flesh.* This is a reference to the Judaisers, and their desire to commend themselves to their kinsmen after the flesh. Or the meaning may be that they desired to please by the observance of carnal circumcision. This latter is supported by the use of the term *flesh* in the next verse.

They constrain you to be circumcised. Because they hope to be secure from the persecutions of the Jews, who were bitterly hostile to the Cross of Christ, and all who preached it.

Ver. 13.—*For neither they themselves who are circumcised keep the law.* They do not proselytise from zeal for the law, for they do not themselves observe it, but to obtain the praise of the Jews for having converted you to Judaism. Many other religious teachers unhappily pursue the same policy, and strive for their own glory, and gamble for others' skins, nay, rather for their very souls.

Ver. 14.—*But God forbid that I should glory*, &c. The adversative *but* marks a contrast between the glory of the Judaisers in circumcision and the glorying of S. Paul in the Cross. The Cross of course stands for itself and all the redemptive benefits it bestows, and in it is shown the greatness of man's sin and the depth of God's love. S. Augustine (*Serm.* 20 *de Verbis Apost.*) says: "*The Apostle might well have gloried in the wisdom of Christ, or His majesty, or His power; but it was the Cross he specified. The philosopher's shame is the Apostle's boast. He glories in his Lord. What Lord? Christ crucified. In Him are conjoined humility and majesty, weakness and power, life and death. Would you come to Him? Despise not these; be not ashamed; you have received the sign of the Cross on your forehead as on the seat of shame.*"

S. Bernard (*Serm.* 25 *in Cant.*) says: "*He thinks nothing more glorious than to bear the reproach of Christ. The shame of the Cross is pleasing to him who is not unpleasing to the Crucified.*"

And again he writes (*Serm.* 1 *de S. Andrea*): "*The Cross is precious, capable of being loved, and is a cause of exultation. The wood of the Cross puts forth blossoms, bears pleasant fruit, drops the oil of gladness, exudes the balsam of temporal gifts. It is no woodland tree, but a tree of life, to those who lay hold of it. It bears lifegiving fruits, else how should it occupy the Lord's land, that most precious soil, to which it was affixed by nails which were, as it were, its roots?*"

So (*in Ep.* 190 *ad Innocent. Pont.*) he says: "*I see three principal things in this work of our salvation: the form of humility, in which Christ emptied Himself; the measure of charity, which stretched itself even to death, and that the death of the Cross; the sacrament of redemption, whereby He bore that death He vouchsafed to take upon Him.*"

By whom the world is crucified unto me. As the world shrinks from the Cross or any crucified corpse, so do I shrink from the pomps and vanity of the world. Whatever, as S. Bernard says, the world thinks of the Cross, that do I think of worldly pleasures; and whatever the world thinks of pleasure, that do I think of the Cross.

A simpler explanation, however, is to take *crucified* in the general meaning of death, that being the consequence of crucifixion. The Apostle used the term *crucified* to maintain the continuity of his subject. Being crucified with Christ, he says, I am a new creature, and breathe a new life. I am dead to the worldly things clung to by the Jews (he still has these in his mind); I am not held by them or by the opinions, applause, or hatred of anybody whatsoever, as the Judaisers are. And by consequence all worldly things are, so far as I am concerned, dead—they have no power to affect me. The world is crucified to me; it cannot hold me. I am crucified to the world; I do not regard it. The world cannot hurt me, nor do I desire anything from it. S. Ignatius, writing to the Romans, said: "*My love is crucified, and hence corruptible food and worldly pleasure delight me not. I long for the bread of God, that bread which cometh down from heaven, which is the Flesh of Christ. With Him I am crucified.*"

Cassian (*de Institut. Renunt.* iv. 34, 35) relates the beautiful

description of the monastic ideal given to a novice by Abbot Pinusius. He put before him Christ crucified: "*Renunciation of the world is nothing but the choice of the Cross and the mortified life. You know, therefore, that this day you have done with the world its activity and its delights, and that, as the Apostle says, you are crucified to the world, and the world to you. Consider, then, the conditions of life under the Cross, under the shadow of which you are henceforth to dwell. For it is no longer you that live, but He liveth in you who was crucified for you. As He hung on the Cross, so must we be in this life, mortifying our flesh in the fear of the Lord, with all its affections and lusts; not serving our own wills, but nailing them to His Cross. So shall we fulfil the Lord's command, 'He that taketh not up his cross and followeth not after Me is not worthy of Me.'*" He then describes in detail the way we should be crucified with Christ: "*If it be asked, How can a man take up his cross and be crucified while still living, I reply: Our cross is the fear of the Lord; as the crucified man has no power over his own members, so are we to order our wills, not after our own desires, but according to the fear of the Lord, which constraineth us. And just as the man fastened to a cross regards not things present, studies not his own feelings, is not anxious about the morrow, is stimulated by no worldly desires, grieves not over present injuries, thinks not of the past, and, while still breathing, holds that he has done with the elements of this world, sending on his spirit thither where he will soon be, so must we be crucified by the fear of the Lord to all these things, not only to sins of the flesh, but to all earthly things, keeping our eyes intent on the land to which we hope every moment to travel.*"

The Apostle here is speaking not only to religious, but to all Christians, who by baptism have renounced the world, with its conventional ideals and low code of honour. The world may say: "Go to market—adapt yourself to everybody; be a heretic with heretics, a politician with politicians; and when you dine with them, eat flesh as they do, even on a fast day." But the Christian will reply that he is dead to a life of this sort, and is bound to live the Christ life. Though he be called Papist, hypocrite, Jesuit, he

will care nothing. The world scorns a man who refuses to fight a duel when challenged. The Christian will be content to know that duelling is forbidden by the law of Christ, and will despise the stupid opinions of a stupid world, preferring to follow the wisdom of Christ, which condemns all duelling as wicked and foolish. He will recollect that Christian fortitude is seen in bearing injuries in the defence of our country or ourselves, not in the retaliation of insults and injuries.

S. Bernard (*Serm. 7 in Quadrag.*) says that there are three steps in the way of perfection through crucifixion to the world. "*The first is to bear ourselves as pilgrims who, if they see men quarrelling, give no heed; if they see men marrying or making merry, pass by as pilgrims who are longing to reach their country, and who, therefore, decline to trouble themselves with anything but food and raiment. The second is to bear ourselves as though we were dead, void of feeling, knowing no difference between praise or blame, between flattery or calumny, nay, deaf to everything, even as a dead man. Happy is the death which thus keeps us spotless, nay, which makes us wholly foreigners to this world. But as the Apostle says, he who lives not in himself must have Christ living in him. All else must find him dead; the things of Christ alone must find him living. The third is that He be not merely dead but crucified. Sensual pleasure, honours, riches, fame—all that the world delights in must be a cross to us. All that the world regards as painful must be gladly chosen by us and clung to.*"

S. Bernard then adds a figurative explanation of this passage: "*The Apostle might not improperly be understood to mean that the world was crucified to him so far as its character was concerned, it being bound by the chains of its vices, and that he was crucified to the world by the pity he felt for its condition.*"

And I unto the world. Blessed Dorotheus (*Biblioth. SS. Patrum*, vol. iii.) asks: "*How is the world crucified to any one? When he renounces it and lives a life of solitude, having left father and mother and all earthly possessions. How is a man crucified to the world? Again, by renunciation; when any one, after retiring from the world,*

strives against his own lusts and his own will, and subdues the motions of the flesh within. We religious seem to ourselves to have crucified the world, because we have left it and retired to our monasteries; but we are unwilling to crucify ourselves to the world. Its blandishments still have power over us; we have still a lurking love for it; we hanker after its glory, its pleasures, its gaiety, and for these vile things cherish the passions which once swayed us. What madness is this to leave what is precious amd worry ourselves over what is despicable. If we have renounced the world, we ought also to have renounced all worldly desires as well."

This explanation is, however, too narrow. The Apostle is speaking to all, and not to religious alone. Moreover, crucifixion to the world and crucifixion of the world are not two distinct things, as Dorotheus seems to think, but two sides of the same thing.

Ver. 15.—*In Christ Jesus neither circumcision availeth anything.* Whether you be Jew or Gentile matters nothing; neither brings you nearer Christ. What is of importance is a new creature, *i.e.*, a soul regenerated in baptism, and fortified by grace to walk in newness of life. Cf. Rev. iii. 14, where Christ is called "the beginning of the creation of God," and Isa. ix. 6, where He is called "the Father of the world that is to be" (Vulg.), for from Him began a new creation. Cf. too Virgil (*Ecl.* iv. 8), where Virgil transfers to Salonius, the newly born son of Asinius Pollio, Roman Consul, the predictions by the Cumæan Sibyl of the birth of Christ, in which the Christian era is described as a golden age.

Ver. 6.—*And as many as walk according to this rule.* The rule laid down by S. Paul as to justification, and the relation of Judaism to Christianity.

Peace be on them, and mercy, and upon the Israel of God. On Jews and Gentiles alike who believe on Christ, according to Ambrose; but comparing this verse with Eph. i. 1 and Col. ii. 8, it is better to explain the *Israel of God* as those who are Israelites indeed, *i.e.*, who have embraced Christianity and renounced whether Gentilism or Judaism. Not those who are descended from Jacob according to the flesh are the Israel of God, but those who have

embraced his faith. These find peace within, and on them God plentifully bestows His grace.

There may be a reference to the meaning of Israel, *i.e.*, he who sees God, says Theophylact. They who see Him by faith here will see Him under a fitting image in heaven. Or Israel may mean "he who has power with God," according to Gen. xxxii. 28. As Jacob by his prayers obtained success against Esau, so the people of God are by His grace masters over the world and all its lusts, and over Judaism. So S. Thomas and Haymo.

Ver. 17.—*From henceforth let no man trouble me.* Let no Jew trouble me in future by asking whose servant I am. He bears the marks of circumcision, I the marks of Christ. Maldonatus takes the words as a defence of his apostleship.

For I bear in my body the marks of the Lord Jesus. The Greek word used here denotes marks burnt in, like those impressed on slaves. It also stands for the scars left by wounds. S. Paul gives reasons for believing that he bore these latter in 2 Cor. xi. 23. As soldiers are proud of their scars gained in honourable warfare, so does S. Paul point with pride to those he had gained in the service of Christ.

S. Ambrose (*in Ps.* cxix. 120) writes: "*That man is pierced with the nails of God's fear who bears in his body the mortification of Jesus. He merits to hear his Lord saying: 'Set Me as a seal upon thy heart, as a seal upon thine arm.' Place then on thy breast and on thy heart the seal of the Crucified; place it too on thy arm, that thy works may be dead unto sin. Perchance not only fear but love also will pierce thee with its nails, for love is strong as death, jealousy is cruel as the grave. May our souls be wounded by these nails of charity, that they may cry out: 'We bear the wounds of charity.'*"

In the same way did Blessed Theodorus Studita rejoice in the wounds he received in defence of the sacred images when they were assailed by Leo the Armenian, in A.D. 824. Baring his body to the scourge, he said: "*Delightful to me is the scourging of this vile body, and delightful will it be to lay it aside altogether, that my liberated soul may flee to Him whom it thirsts for.*" And when the scourging

was over, he wrote joyfully to Naucratius: "*Is it not more glorious to bear the marks of Christ than to wear earthly crowns?*" See Baronius, Annals for that year.

They bear the marks of Christ, says S. Jerome, who for love of Christ afflict their bodies, or who are afflicted with illness. S. Francis of Assissi, as S. Bonaventura relates in his Life of him (c. 13), received from a seraph nails in his hands and feet, out of his intense love of Christ crucified. These nails were not of iron but of hard, dead flesh, having their heads projecting, and the sharp end turned inwards, so that it was with pain and difficulty that he could walk. Pope Alexander IV. testified that he saw these nails himself with his own eyes after the death of S. Francis, and from him S. Bonaventura learnt the fact.

Let the impious blasphemy of Beza then do its worst, which speaks of this as a "stigmatic idol," fondly and fraudulently fashioned. S. Paul, however, is not claiming here such marks for himself, nor do the oldest likenesses of him show any of the sort. Indeed Sixtus IV., in a Bull quoted by Henry Sedulius, in his "Notes to the Life of S. Francis," forbade, under pain of excommunication, any other saint but S. Francis to be so painted. The Dominicans, who have lately depicted S. Catherine of Sienna in this way, claim a special privilege given them for the purpose by Pius V.

GOD FORBID THAT I SHOULD GLORY SAVE IN THE CROSS OF JESUS CHRIST.

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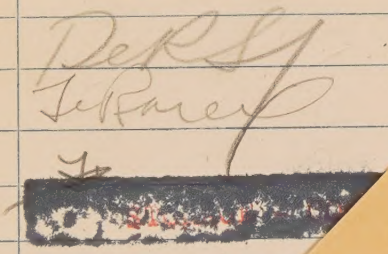

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